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Preface

As Salamu 'alaykum Warahmatullahi Wabarakatuh to all respected readers/believers.

Due to popular demand from many researchers, this servant (Aamir Ibrahim) is going to write a "counter refutation" to a pseudo refutation presented on a Kharj'ite website¹. Although proofs cited on our Ahlus-Sunna website are more than enough, and opponents of Ahlus Sunnah have not refuted any of our articles academically but rather only deceived people by doing the "clever picking and choosing" from Islamic literature and that too by having corrupt understanding of Usool of Tafseer, Usool of Hadith, Ilm of Rijaal, and Jarh wa't Ta'deel i.e. in a nutshell making mockery of Islamic sciences as a whole.

With the Isti'anat (Direct help) from Allah Azza Wajjal and Tawassul/Istighatha (intercession/dependant help) of Sayyid al Anbiya wal Mursaleen, Sayyidna wa Shafi'ana Muhammad (Peace and blessings be upon him) I am going to write an elaborative reply to article written by Mr. Asim and his helper in English Language Mr. Omar Shah².

You may read our previous article [here](#)³, which is true representation of Qur'an and Sunnah in this regard, however due to demand from public, this humble servant is presenting to you guidebook on the topic of Tawassul In shaa' Allah.

The Ahlul Bidah and in this case the Kharji'ite cult foretold by Prophet Muhammad (Peace and Blessings be upon him) about 1400+ years ago which in modern times

¹ <http://www.systemoflife.com/articles/tawassul/2000043-doctrine-of-tawassul-in-the-light-of-quran-and-sunnah#axzz3ASXeERRQ>

² The latter would be happy that his name is mentioned but it is only mentioned because Asim is extremely poor in writing articles and he does Istighatha from his other wahabi counter parts to correct his blunders

³ http://www.ahlus-sunna.com/index.php?option=com_content&view=article&id=57&Itemid=116

is known as "Wahabism" is going to be addressed⁴. This cult is so much divided within itself that many times people have difficulty to understand the venom they spread with different catchy names they keep. It is a fact proven beyond doubt that Wahabis even declare their own groups as disbelievers/heretics⁵ once they are cornered or proven wrong from their certain set of scholars or literature.

It is important to name their cults and offshoots by which they are known both in the Arab and other parts of the world. The main origin point of this cult is "Khariji'ite ideology" which has many offshoots and names with which they try to misguide people.

In today's time, the Muslim world recognizes them with the following names.

a) Wahabis or Salafis⁶ in general having same ideology of denying Tawassul through Prophets.

b) Mujasmiyyah (who give Jism to Allah, even though Wahabis cleverly deny giving Jism to Allah once they are caught but their gurus like Ibn Taymiyyah⁷, Ibn

⁴ Read detailed article on "Where is Najd and Who are Khawarij" from here: http://www.ahlus-sunna.com/index.php?option=com_docman&task=cat_view&gid=42&Itemid=134

⁵ Madkhali Wahabis who are pro Saudi Regime are declared to be disbelievers by other Wahabis. Wahabis who support terrorist groups like ISIS do takfir on Wahabi scholars who declare such groups as rebels.

⁶ Imam Abu Zuhra al-Misri (Rahimahullah) whom the Arab world recognizes to be a Master scholar as he wrote a magnificent book on all 4 schools of Jurisprudence with the name of "Tarikh al Madhahib al Islamiyyah" he refutes Wahabism and Salfism emphatically and proves them as radicals who are utterly misguided (Read from Volume # 1, Page # 177-188 and also 199-202. Published by Dar al Fikr al-Arabi, Qahira Egypt)

⁷ Ibn Taymiyyah said:

فمن المعلوم أن الكتاب والسنة والإجماع لم ينطق بأن الأجسام كلها محدثة وأن الله ليس بجسم ولا قال ذلك إمام من أئمة المسلمين ، فليس في تركي لهذا القول خروج عن الفطرة ولا عن الشريعة

Translation: It is (well) known that Qur'an, the Sunnah and consensus did not say that "ALL BODIES ARE CREATED" plus they also did not say that "ALLAH IS NOT A BODY" it is also not said by any Imams of Muslims. Hence if I also reject (that Allah is not a body) then I do not deviate from instinct nor shariah. [Talbees al Jahamiyyah (1/118)]

Please note that Ibn Taymiyyah wrote this pathetic booklet against Imam Fakhr-ud-din ar-Razi (Rahimahullah) and declared the great scholars as Kafir (Naudhobillah)

Uthaymeen, Bin Baaz, and company did that in emphatic terms, hence without doubt they could be called anthropomorphists)

c) Hashwiyah

d) Tawhidi Jamaat (Having vulgar beliefs of declaring even Imam Ahmed bin Hanbal Rahimahullah, and even Shaykh Abdul Qadir Jilani Rahimahullah to be Mushrikeen just because they accepted Tawassul, similarly this Asim and Wahabis are also following the footsteps of Tawhidi Jamaat by denying Tawassul. It shall be proven that Wahabi guru Ibn Uthaymeen also considered Tawassul to be part of Aqida and Kufr)

e) Jamaat al Muslimeen (Extremist Wahabi cult just like Tawhidi)

f) Qutubee (Originated from teachings of Syed Qutb but later distracted from his Sufi teachings and became a fully blown extremist Wahabi cult)

g) Madkhalism (Based on teachings of a misguided person called Rabee Al-Madkhali. It is an off-shoot of Wahabism in Saudi Arabia which is pro Saudi regime and also defends secularism at times, this is the group against which extremist Juhayman al-Otaibi Wahabi declared war when he attacked our Holy Ka'ba back in 1979)

h) Takfeerists (Wahabis claim to refute Takfeerists and call them a separate Khariji sect, but in reality Wahabis and Takfeerists are one and the same in roots because both consider majority of Muslims as Mushrikeen)

i) La Madhabiyyah (The distinctive name from Ahlus Sunnah wal Jamm'ah given to Wahabis in Arab world)

j) Ghayr Muqalideen or Ahlul Hadith (The terms which they often use in Indian subcontinent. Remember the title Ahlul Hadith refers to noble Hadith specialists of past who had memorized thousands of hadiths and it has nothing to do with Wahabis who hijacked this name in order to deceive unaware or innocent Muslims. Most of the genuine Ahlul Hadith in past were great Sufis)

In a nutshell this misguided cult having many offshoots and names could be recognized with same fundamental beliefs which they share i.e. "Disrespecting and insulting Allah azza Wajal due to anthropomorphic beliefs, also extremely insulting noble Anbiya and finally they being haters of Awliya in general"

We shall first show you some glimpses of the obscene and vulgar Wahabi beliefs championed by their big gurus like Ibn Uthaymeen, Bin Baaz, Ismail Dhelvi, and bandwagon. It is important to expose this cult and reveal it's true teachings to Awaam un Naas (general public) so that it is clear to public that whenever Wahabis say they are only following Qur'an and Sunnah then be assured that they are liars just like Khawarij were when they claimed to have upheld Qur'an although Qur'an would not go beyond their throats.

The absurd belief # 1 upheld by Wahabis:

Ibn Uthaymeen is unanimously accepted as a champion of Wahabi thought and he is blindly followed just like Albani and Bin Baaz are.

Ibn Uthaymeen said such a vulgar thing about Allah that his innate Kufr was revealed.

Salih bin Uthaymeen the leading authority of Wahabi cult was asked and he replied

فتاوى اللجنة الدائمة للبحوث العلمية والإفتاء ج3 ص196 :

س : هل لله صفة الهرولة ؟

ج : نعم ، على نحو ما جاء في الحديث القدسي الشريف على ما يليق به قال تعالى : إذا تقرب إليّ العبد شبرا تقربت إليه ذراعا وإذا تقرب إليّ ذراعا تقربت منه باعاً وإذا أتاني ماشياً أتيتُهُ هرولة . رواه البخاري وسلم

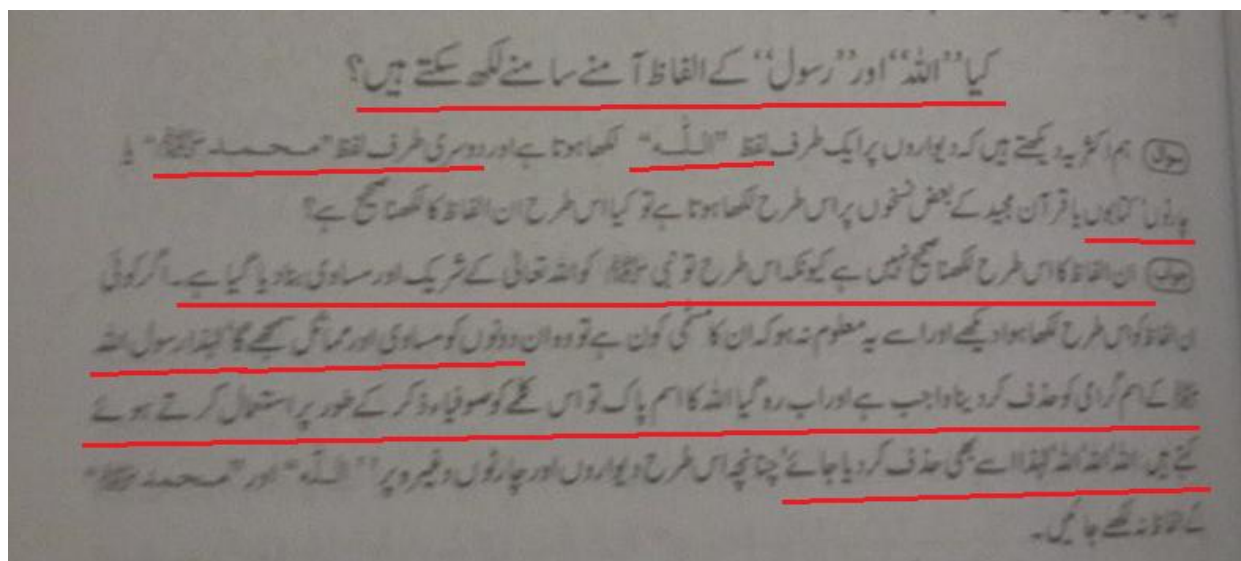
Question: Is Running/jogging (al-Harwala) amongst the Sift of Allah?

Ibn Uthaymeen answers: **Yes! as it has been mentioned in the Hadith al-Qudsi al-Shareef** ..."and if my servant comes to Me walking, I go to him running." Narrated by al-Bukhari and Muslim.⁸

⁸ Aqida section of his Fatawa (Pg. 112) or see Lajna (3/196)

First note at the question, the questioner asked "WHETHER RUNNING IS SIFT OF ALLAH" and in reply the lunatic Wahabi says "YES (نعم)" This is such a gross misinterpretation of hadith in Bukhari that even a child would realize that either Ibn Uthaymeen was on drugs or he really had such kufriya beliefs. Allah runs towards us in metaphorical sense and "THIS IS NOT A SIFT OF ALLAH" to call Harwala as Sifat of Allah one requires categorcial nass from Qur'an first which says that "RUNNING" is sift of Allah i.e. Allah is "AL-HARWI" and also Mutawatir Hadiths to prove it.

It was absolutely clear to Ahlus Sunnah that Ibn Uthaymeen catered hatred for Allah and his Apostle (Peace be upon him) when he gave yet another pathetic fatwa that writing name Allah along with Muhammad (Peace be upon him) on charts or walls is Shirk/Haram. He said both name of Muhammad and Allah should be wiped out (Naudhobillah), hard to believe? then watch the following picture along with translation.



Translation: Could the words "ALLAH" and "MESSENGER" be written in front of each other?

Question: We often see that word of Allah is written on **one side** and on **other side** word Muhammad (Peace be upon him) is written on walls, or they are written on

"CHARTS", books or some manuscripts of Qur'an. So is it right to inscribe these words in this way?

(Ibn Uthaymeen al-Lunatic)'s Answer: To write these names in this way **"IS NOT CORRECT"** because this way **"INDEED THE MESSENGER (PEACE BE UPON HIM) IS MADE PARTNER AND EQUAL TO ALLAH TA'ALA"** If someone sees these words written in this way and he does not know who has written them **"THEN HE WILL CONSIDER THEM BOTH EQUAL AND COMPARABLE"** hence it is **"WAJIB" to "WIPE OUT (NAUDHOBILLAH)"** the name of Messenger of Allah (Peace be upon him). Now remains the Pure name of Allah, then Sufis use this name for Dhikr while saying "Allah, Allah, Allah" hence **"ALLAH'S NAME SHOULD BE WIPED OUT TOO (NAUDHOBILLAH)"**. Therefore do not write on walls, Charts and etc.. the words of Allah or Muhammad (Peace be upon him).

End of Fatwa -

[Reference: Salih al Uthaymeen's Fatawa Akraan-e-Islam, Page # 179, Published by Dar us Salaam Wahabi translation in Urdu]

This lunatic and pseudo scholar had forgotten the first Kalma of Faith while giving this Fatwa. The first Kalma of Faith states:



In the first testimony of faith through which a non-Muslim enters Islam, it contains name "MUHAMMAD" written "RIGHT NEXT TO NAME ALLAH"

The absurd belief # 2 upheld by Wahabis

Things do not just stop here. The Wahabis believe that "ALLAH IS A LIMITED ENTITY"

First let's see what Imam at-Tahawi (rah) the great Hanafi scholar said in his magnificent book called "Aqida at-Tahawiyyah"

38. He is "BEYOND HAVING LIMITS" placed on Him, or being restricted, or having "**PARTS OR LIMBS**". Nor is He contained by the "**SIX DIRECTIONS**" as all created things are.⁹

وتعالى عن الحدود والغايات، والأركان والأعضاء، والدوات، التحويه الجهات الست⁹
كسائر المبتدعات

[Aqida at-Tahawiyyah, Statement # 38]

Bin Baaz, the leading authority of Wahabis got baffled on this and said:

سبحانه هو إلا حدوده يعلم لا سبحانه فهو البشر، يعلمها التي يعني بالحدود فمراده

Translation: (Imam at-Tahawi) meant by "Al-hudood (limits)" the ones which are known to human. **However incase of Allah nobody knows "HIS LIMITS EXCEPT GOD HIMSELF"** ¹⁰

So Been Baaz is trying to prove that Allah has a limit which He knows (Naudhobillah). Due to such philosophical Kufirya statements of Wahabis people came up with things like "Allah can have a son as he is capable of doing all things" or that "Allah can tell lies as he is Wahuwa Ala Kulli Shai'in Qadeer"

The absurd belief # 3 upheld by Wahabis.

Bin Baaz al-Mubtadi al-Mashoor was even of the opinion that Allah has a "SHADOW", to make it into "SIFT" of Allah even by taking the translation "Shadow" is extremely pathetic.

الصفات في مسألة

ظلاً؟ له بأن تعالى الله يوصف فهل ظله، إلا ظل لا يوم ظله في الله يظلمهم الذين السبعة حديث في

لا سبحانه به يليق ظل له فهو، ((ظله في)) الصحيحين لكن ((عرشه ظل في)): الروايات بعض وفي الحديث، في جاء كما نعم التوفيق ولي الله. والجماعة السنة أهل عند واحد الباب الصفات، سائر مثل كيفيته نعلم.

Translation: Mas'ala on Sifaat [of Allah]:

Question: In the hadith which talks about Allah covering seven people in "HIS SHADOW" on the day that there is no shadow save His shadow, so can Shadow be attributed towards Allah Ta'la as his quality?

¹⁰ Bin Baaz in his Sharh of Aqida at-Tahawiyah

Answer: Yes (نعم), as is reported in the Hadith and in some transmissions : "in the shadow of His throne". But, in the Sahihayn it is : "in His shadow" for **"HE HAS A SHADOW THAT IS BEFITTING TO HIM"** the Glorious, and we do not know its modality (Kayf) just like the rest of His attributes¹¹...

Again watch carefully they call it "MAS'ALA ON SIFAAAT [OF ALLAH]" and to consider shadow as a Sift of Allah is Kufr al Adheem. Allah covering people in the shadow of His Throne and it does not by any means imply that Allah has shadow himself. Allah covering people under his Shadow actually means Allah will cover the forgiven people under his Mercy.

The absurd belief # 4 upheld by Wahabis

Ismail Dhelvi is revered highly by Wahabis of sub continent to the extent that his pathetic books like Taqwiyyatul Imaan (in reality Tafwiyyatul Imaan) have been translated into Arabic in order to entertain Arab Wahabis.

This insulter of Allah azza Wajjal and Prophets (alayhum salam) said such abnoxious things which would baffle the mind of any sane Muslim.

Ismail Dhelvi said: We must understand that anyone whether one of the most eminent human beings or any of the angels dearest and nearest to Allah **"does not carry the status of even a shoe-maker in terms of frivolity and disgrace"** while facing the magnificence of Divinity.¹²

AstaghfirUllah! This lunatic has insulted all Prophets including Sayyidna Muhammad (Peace be upon him) and great Angels like Jibreel (alayh salam) in an emphatic fashion.

¹¹ Link: <http://www.binbaz.org.sa/mat/4234>

¹² Taqwiyyatul Imaan, Page 58, English Translation Published by Dar us Salaam

If you read or understand Urdu, you will be certain that Ismail Dhelvi is disrespecting Prophets and Angels in a very vulgar way. Here I will tell you his usage of Urdu words.

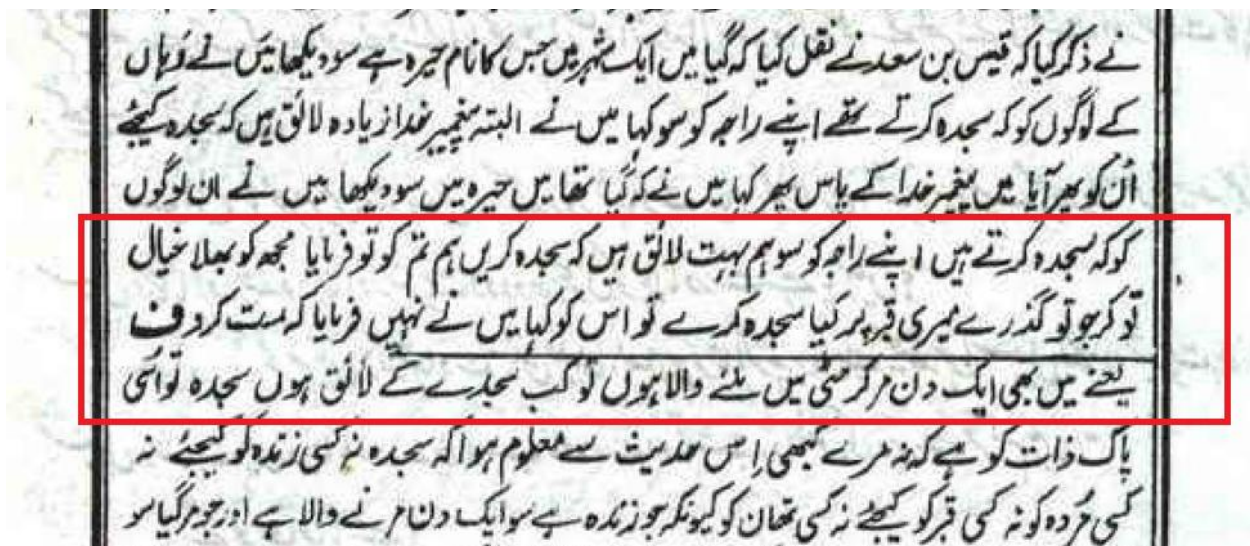
He said: CHAMAAR SAY BHI ZIYADA ZALEEL HAI.

English Translation: He is more degraded than even a shoe-maker (Chamaar is slang of shoe maker. Naudhobillah)

The absurd belief # 5 upheld by Wahabis.

Ismail Dhelvi did such a big Kufr that even Wahabi translators hid his statement from English translation done by Dar us Salaam. We know Wahabis are forgers of Islamic literature but this time it will be proven that they even forge their own books to hide the real beliefs of their cult.

Here is the statement of his which is present in his original book Taqwiyatul Imaan:



Translation of hadith first which Ismail Dhelvi misused:

Narrated Qays ibn Sa'd: I went to al-Hirah and saw them (the people) prostrating themselves before a satrap of theirs, so I said: **The Messenger of Allah (ﷺ) has most right to have prostration made before him.** When I came to the Prophet (ﷺ), I said: I went to al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Messenger of Allah, to have (people) prostrating themselves before you. **He said: Tell me, if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration** before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah. [Sunan Abi Dawud 2140]

Let's see Hukm of Albani on this hadith, he said:

(الألباني) صحيح دون جملة القبر

Translation: (Al-Albani) Authentic "WITH WORDING OTHER THAN GRAVE"¹³

Now it is clear that even this hadith is authentic without the wording of Grave. I have not only relied on Albani because he errs many times, rather I have relied on same chain of hadith mentioned in Sunnan Darimi (Hadith # 1470) and others where the word "QABR" is not mentioned but only "PASSING BY PROPHET" is mentioned.

Let us now see the vulgar and disgusting interpolation into hadith done by Ismail dhelvi, he said: F (Fay in Urdu is used to derive ruling): Meaning "I AM TOO, ONE DAY GOING TO **DIE AND INTERMINGLE WITH DUST,** HENCE WHEN AM I DESERVING OF PROSTRATION"¹⁴

AstaghfirUllah hul Adheem. What a big interpolation and disrespect in the court of Prophet (Peace be upon him) done by this lunatic. Even though the wording "grave" itself is not accurate to be present in hadith as accepted by Big Wahabi authority Albani, but the point is, how Ismail dhelvi just to propagate his Baatil tawhid attributed lies to Prophet (Peace be upon him) in order to misguide Awaam un Naas.¹⁵

¹³ Read Albani's Hukm here: <http://www.sunnah.com/abudawud/12/95>

¹⁴ Taqwiyatul Imaan, Page # 42, Published by Islami Academy, Urdu Bazaar, Lahore, Pakistan

¹⁵ To read more in regards to Prostration controversy visit this link: http://www.ahlus-sunna.com/index.php?option=com_content&view=article&id=73&Itemid=136

Introduction

The degraders and insulters of Prophet Muhammad (Peace and Blessings be upon him) shall be clearly called out with the name "Wahabi" in this article whether some so called modernist people like it or not. It is time to openly refute this terrorist cult which is actively spreading chaos, anarchy, and mass murder of Muslims in many parts of the Muslim world. Due to their barbaric activities in practise and also distortions/forges to Islamic literature, unfortunately bad name is being given to real "SUNNI MUSLIMS" by western Media and we often see that Western media has cleverly started to call their own orchestrated friends Wahabis as Sunnis while talking about terrorism. This is not a surprise because British created the Wahabi cult in Saudi Arabia for a strong reason i.e. Islam is to be continuously blamed every time Wahabis commit some heinous crime in the name of our noble religion.

The term Ahlus Sunnah wa'l Jamm'ah (Sunni) only belongs to people who are followers of 4 Valid schools, who are Ash'ari /Maturidi in Aqeeda, and also follow Tassawuf (Sufism).

The Wahabi (Asim) and his bandwagon has called majority of Muslims as Mushrikeen at many places in his article, therefore according to rules of Shariah the "Takfir" bounces back upon him and his scholars. Plus I shall further shed light on the innate heretical beliefs of terrorist Wahabi cult to certainty (Bi izn Allah).

The summary of the poorly written article by Asim and his friend Omer says:

Summary: proving that waseela from

the **dead** is not proven from the shariah.

Answer: The Wahabis have rejected Nusoos (explicit verses) of Qur'an and Sahih Hadiths in this summary itself. The Anbiya and Shuhada are Alive in their graves and Allah has forbidden to "CALL THEM DEAD" so whosoever claims to know more than Allah is doing Takdheeb of Qur'an.

If Wahabi says that Shuhada cannot be called dead but Prophets can indeed be called as such (Naudhobillah), then remember we can expect any absurd statement from Wahabis, therefore let us analyze the verses and Tafaseer + Shuroohaat of Muhaditheen/fuqaha/Mufasireen properly in this regard.

Qur'an states:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

Translation: And do not say about those who are killed in the way of Allah **"They are dead."** **Rather, they are alive,** but you perceive [it] not. [The Glorious Qur'an 2:154]

Wahabis create doubt over last 2 words of this Ayah i.e. لَا

تَشْعُرُونَ so it is necessary to explain the Hayaat of

Anbiya/Shuhada/Saliheen. Logically speaking we do not see Angels but does that mean they are not alive or present? Hence if we do not have Sha'oor of something then it does not mean it is negated. From many hadiths and explanations of Prophet (Peace be upon

him) we do get to know about the magnificent and definitive (qati'i) life especially that of Prophets in their graves.

So let us go into Tafseer and sound Aqida of Ahlus Sunnah wal Jamm'ah that Anbiya/Shuhada/Saliheen remain alive in their graves + they hear us even better than we can hear one another + also make dua for us when they are asked to make dua for us (and this is our belief on Istighatha **"only"** not that dua of **"worship"** is made to Prophets or Saliheen, or that Prophets or Saliheen are **"independent"** helpers like wahabis want us to believe through their straw-man argument).

Also remember that the word **"Dua"** in Qur'an itself has been used in different meanings, so Calling the Prophet in form of Nida cannot be shirk until or unless it is "Yad'u in the form of worship" See (Qur'an 24:63) where word Dua is used for calling Prophet, hence would Salafis say that Allah asked Sahaba to worship the Prophet?¹⁶

For example on hearing of the dead read Qur'an 7:79 in context, if salafi denies context then under this verse see the un-adulterated non-Salafi published Tafsir of Ibn Kathir,¹⁷ also see Tafsir Ibn Kathir

¹⁶ In Sahih Hadith of Muslim even Allah uses the same root word to address Jibreel (alayh salam), so would Wahabis believe due to their erounous judgement that Dua is used in meaning of worship there? (Naudhobillah)

The wording is:

إن الله تعالى إذا أحب عبدًا دعا جبريل

Translation: When Allah loves a servant, **He calls Gabriel and says...**
[Sahih Muslim, Book 032, Number 6373]

¹⁷ The wahabis cleverly removed/tampered/forged the wording of Ibn Kathir where he "proved" that dead nation of Salih (alaih salam) heard him after Allah had destroyed them and Ibn Kathir proved this from Sahih Bukhari and

under (Qur'an 30:52) where he goes in detail and denies the interpretation of even Sayyidah Aisha (ra) and calls Ibn Umar (RA) and other Sahaba like Sayyidna Umar (ra), Abu Talha (ra), Ibn Abbas (ra) as right. Sayyidah Aisha (ra) not being infallible in spite of her greatness, mistakenly called Ibn Umar (ra) as wrong in regards to hearing of the dead. We will now post the magnificent explanation of Ibn Kathir (rah) who after quoting rejection of Sayyidah Aisha (RA) said:

والصحيح عند العلماء رواية عبد الله بن عمر؛ لما لها من الشواهد على صحتها من وجوه كثيرة

Muslim. The wording which Salafis cleverly tampered is highlighted in red below:

هذا تقرير من صالح عليه السلام لقومه، لما أهلكهم الله بمخالفتهم إياه وتمردهم على الله وإبائهم عن قبول الحق وإعراضهم عن الهدى إلى العمى، قال لهم صالح ذلك بعد هلاكهم، تقريراً وتوبيخاً وهم يسمعون ذلك، **كما ثبت** في الصحيحين أن رسول الله صلى الله عليه وسلم لما ظهر على أهل بدر أقام هناك ثلاثاً، ثم أمر براحلته فشددت بعد ثلاث من آخر الليل فركبها ثم سار حتى وقف على القلب قلب بدر، فجعل يقول «يا أبا جهل بن هشام يا عتبة بن ربيعة يا شيبة بن ربيعة يا فلان هل بن فلان هل وجدتم ما وعد ربكم حقاً، فإني وجدت ما وعدني ربي حقاً» فقال له عمر: يا رسول الله ما تكلم من أقوام قد جيفوا؟ فقال «والذي نفسي بيده ما أنتم بأسمع لما أقول منهم ولكن لا يجيبون

Corrected Translation: These were the words of admonishment which Salih exchanged with his nation after **"ALLAH HAD DESTROYED THEM"** for denying Him and also becoming renegades against Him, rejecting to accept the Haqq (truth) plus giving preference to misguidance over guidance. Salih said these words of admonishment and criticism to them after they perished, "AND THEY HEARD HIM (Salafi illogical bracket has been removed)" Similarly It is **"PROVEN (SALAFIS CHANGED IT TO RECORDED)"** in the Two Sahihs that after the Messenger of Allah defeated the disbelievers in the battle of Badr, he remained in that area for three days, and then rode his camel, which was prepared for him during the latter part of the night. He went on until he stood by the well of Badr where the corpses of the disbelievers were thrown, and said: O Abu Jahl bin Hisham! O `Utbah bin Rabi`ah! O Shaybah bin Rabi`ah! Did you find what your Lord has promised you (of torment) to be true, for I found what my Lord promised me (of victory) to be true.) `Umar said to him, "O Allah's Messenger! Why do you speak to a people who have rotted" He said: <<By He in Whose Hand is my soul! You do not hear what I am saying better than they, but they cannot reply>> [Tafsir Ibn Kathir under 7:79].

Translation: **"The correct (والصحيح) view according to the 'ulama is the view of 'Abdullah ibn 'Umar (RA), due to corroborations to its authenticity from many paths (الشواهد على صحتها من وجوه كثيرة)**

[Tafsir al Qur'an al Azeem by Hafidh Ibn Katheer under 30:52]

In manuscripts taken by Dar ul Ihya li Tirath al Arabi, Dar ut Tayba and others it further says:

من أشهر ذلك ما رواه ابن عبد البر مصححاً له عن ابن عباس مرفوعاً: " ما من أحد يمر بقبر أخيه المسلم كان يعرفه في الدنيا، فيسلم عليه، إلا رد الله عليه روحه حتى يرد عليه السلام ". وثبت عنه صلى الله عليه وسلم لأمته إذا سلموا على أهل القبور أن يسلموا عليهم سلام من يخاطبونه، فيقول المسلم: السلام عليكم دار قوم مؤمنين، وهذا خطاب لمن يسمع ويعقل، ولولا هذا الخطاب، لكانوا بمنزلة خطاب المعدم والجماد، والسلف مجمعون على هذا، وقد تواترت الآثار عنهم بأن الميت يعرف بزيارة الحي له

Translation: **From the most well-known of these is what Ibn Abdul Barr (rah) narrated, authenticating it, from ibn 'Abbas in *marfu'* form proven from Prophet (Peace be upon him) who said: 'None passes by the grave of his Muslim brother that he knew in the world and greets him except Allah restores his soul to him and he returns the greeting to him.'** It is established from him that he instructed his *ummah*, when they greet the inhabitants of the graves to greet them with the greeting of one addressed [directly], thus the one greeting says 'peace

be on to you, abode of the group of believers’
“AND SUCH AN ADDRESS IS [ONLY] FOR ONE WHO HEARS AND THINKS (، وهذا خطاب لمن يسمع ويعقل).
Were it not so, this address would be akin to addressing an absent person or an inanimate object (ولولا هذا الخطاب، لكانوا بمنزلة خطاب المعدوم والجماد). “THE SALAF (PREDECESSORS) HAVE CONSENSUS ON THIS AS THE NARRATIONS FROM THEM THAT THE DEAD PERSON KNOWS OF THE VISIT OF THE LIVING TO HIM AND REJOICES. THESE ARE MASS TRANSMITTED (*tawatur*) (، والسلف مجمعون على هذا، وقد تواترت الآثار عنهم بأن الميت يعرف بزيارة الحي له).

[Tafsir al Qur’an al Azeem by Hafidh Ibn Katheer under 30:52]

Also see Sahih Marfu (elevated) hadiths of Bukhari and Muslim which prove directly from Prophet (Peace be upon him) that dead do hear us rather better than us, kindly read and check the following:

1. Bukhari: V.2, N#452 (Muhsin Khan Wahabi translation)¹⁸

2. Bukhari: V.2, N# 456 (")¹⁹

¹⁸ Read complete hadith here: <http://www.sunnah.com/bukhari/23/123>

3. Bukhari: V.2, N# 462 (")²⁰

4. Muslim: N#6869 (Abdul Hameed Saddique translation)²¹

5. Muslim: N # 482 (")²²

6. Muslim N # 5859 (")²³

7. Muslim N # 318 (")²⁴

8. Muslim: N#220²⁵

9. and many others in Sihah Sitta too²⁶

10. Muslim # 2131 (")²⁷ and explanation of Ibn Qayyim is a must read.²⁸

¹⁹ Read complete hadith here: <http://www.sunnah.com/bukhari/23/127>

²⁰ Read complete hadith here: <http://www.sunnah.com/bukhari/23/133>

²¹ Read complete hadith here: <http://www.sunnah.com/muslim/53/92>

²² Read complete hadith here: <http://www.sunnah.com/muslim/2/51>

²³ Read complete hadith here: <http://www.sunnah.com/muslim/43/216>

²⁴ Read complete hadith here: <http://www.sunnah.com/muslim/1/327>

²⁵ Read complete hadith here: <http://www.sunnah.com/muslim/1/228> Read especially the last part which states: When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, "THEN SIT AROUND IT FOR THE TIME WITHIN WHICH A CAMEL IS SLAUGHTERED AND ITS MEAT IS DISTRIBUTED ""SO THAT I MAY ENJOY YOUR INTIMACY"" and (in your company) ascertain what answer I can give to the messengers (angels) of Allah.

²⁶ See Sunnan Abu Dawud for example over here: <http://www.sunnah.com/abudawud/2/658> with the explicit wording proving Hayaat of Nabi in grave, it states: Allah, the Exalted, has "PROHIBITED THE EARTH FROM CONSUMING THE BODIES OF PROPHETS"

The Dar us Salam Wahabi version of Abu Dawud calls this hadith as "SAHIH"

Readers should always remember that in presence of so many Marfu (elevated) hadiths, the Mawquf (stopped) hadiths from Sayyidah Aisha (RA) cannot work (see: Bukhari: V.5, N# 317, Bukhari: V.2, N#453) and this is simple Usool ul Hadith which every youngster and elder should know.

Shaykh ul Islam Ibn Hajr al-Asqalani (rah) has proven in his Fath ul Bari:

رواية يونس بن بكير بإسناد جيد عن عائشة مثل حديث أبي طلحة وفيه: «ما أنتم بأسمع لما أقول منهم» وأخرجه أحمد بإسناد حسن، فإن كان محفوظاً فكأنها رجعت عن الإنكار لما ثبت عندها من رواية هؤلاء الصحابة لكونها لم تشهد القصة، قال الإسماعيلي: كان عند عائشة من الفهم والذكاء وكثرة الرواية والغوص على غوامض العلم ما لا مزيد عليه، لكن لا سبيل إلى رد رواية الثقة إلا بنص مثله يدل على نسخه أو تخصيصه أو استحالته

Translation: Yunus bin Bakeer (ra) narrated with "STRONG CHAIN" from Aisha (RA) a hadith similar to that of Abu Talha (RA) and it contains the wording: You do not hear what I say anymore than they (the dead) do. This is narrated by Imam Ahmed (rah) with "HASAN CHAIN" and if this is preserved then it is as if Aisha (RA) "RETRACTED (رجعت)" from her previous position of denial (that dead cannot hear) as proven from (other) companions because she "WAS

²⁷ Read the complete hadith here: <http://www.sunnah.com/muslim/11/136>

²⁸ Ibn Qayyim while explaining word Zai'r in this hadith said:

ويكفي في هذا تسمية المسلم عليهم زائراً ولولا أنهم يشعرون به لما صح تسميته زائراً فإن المزور إن لم يعلم بزيارة من زاره لم يصح أن يقال زاره هذا هو المعقول من الزيارة عند جميع الأمم

Translation: It is enough to use "WORD ZAI'R" for the one giving Salaam because if they (i.e. dead) did not have comprehension then why would the word Zai'r be right? And if he does not know about the one visiting him then to call him Zai'r would not be correct. This saying is correct according to logic for all nation. [Ibn Qayyim in Kitab ar-Ruh , Page # 14]

NOT WITNESS OVER THE INCIDENT (OF BADR LIKE SAYYIDNA UMAR WAS)” and Ismaili (rah) said: There is no doubt that Aisha (ra) had the perspicacity, intelligence, a vast collection of narrations, and a deep insight in the sciences which is unmatched “BUT EVEN SHE CANNOT” refute the reliable narrations (of Ibn Umar, Umar, and Abu Talah) until she has a “NASS” of similar kind which can prove “ABROGATION” “EXCLUSIVITY” or impossibility (of the other reports from Sahaba who were present at the incident),

Reference: Fath ul Bari, Sharh Sahih ul Bukhari (8/34), Published by Dar ul Fikr, Beirut, Lebanon

We know Wahabis might misuse this to blame us in regards to Sayyidah Aisha (ra), so let’s clarify further:

- a) Whenever there seems to be contradiction between Sahaba then we turn towards Marfu hadiths in order to understand the reality²⁹, or we give interpretation to qawl of Sahabi which contradicts the qawl of Prophet (Peace be upon him)³⁰. In this

²⁹ Because Sahih hadith states: Holy Prophet (Allah's Peace and Blessings be upon him) said: Hold firmly onto my sunnah **"And the Sunnah of Khulafa ar-Rashideen (the four rightly-guided caliphs)"** (Narrated in Sunnan Abu Dawood, Volume No. 2, Page No. 635. Sunnan Tirmidhi Volume No.2, Page No.108, Sunan Darimi vol.1 pg.43, Ibn Majah and others)

Hence in this case the Prophet (Peace be upon him) and Sayyidna Umar (RA) being from Khulafa ar Rashideen testified that Prophet did address the dead and they indeed having the capability to hear better than us.

³⁰ Imam Abu Dawud (rah) said after narrating a hadith:

إذا تنازع الخبران عن النبي صلى الله عليه وسلم ينظر بما أخذ به أصحابه

Translation: If there seems to be **"contradiction"** between 2 reports of Prophet (salallahu alaihi wasalam) **then we take the practise which is "CONFIRMED BY SAHABA"** [Sunnan Abu Dawud under Hadith No. 1577]

Hence we take the position of majority Sahaba who were present at the incident such as Ibn Umar, Umar, Abu Talha and others.

case Sayyidah Aisha (ra) "RETRACTED" from her former opinion as was proven from "Hasan" hadith of Musnad Ahmed bin Hanbal above.

- b) We are Ahlus-Sunnah wa'l Jamm'ah not some Ghaali-Rafidhi Shi'ites who believe in infallibility of Imams (including Sayyidna Ali Radhi Allah anho) and in opposition to them the Ghaali-Khariji Wahabis also try to prove infallibility of some Sahaba , Naudhobillah. So both cults are misguided.
- c) Or qawl of Qatada³¹ (see: Bukhari: V.5, N# 314), whom Wahabis themselves consider as an overall Mudallis (cheater) and remember wahabis do not accept the Tabaqat of Mudaliseen as mentioned by Hafidh Ibn Hajr (rah), the Wahabi asim has used this deception many times by blindly following Zubayr Ali Zai (The Master and his Muqalid are wrong because we accept Tabaqat and are not ill in hadith methadology like Wahabis are). So Qatada's addition i.e. Idraaaj in this hadith cannot be accepted not because he was Mudallis but because of Usool ul Hadith that qawl of a Tabi'i is not accepted in presence of Marfu Hadiths.³²

We would like to clarify that this Wahabi has disobeyed and contradicted Allah'a Kalaam which is categorically saying in the uncreated word: "DO NOT CALL THEM DEAD" not once but twice (first in 2:154 and second in 3:169 where Allah does Nafi of even

³¹ (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.")

³² Please note that it states "QALA QATADAH" and it is not clarifying from whom he is narrating this wording. Such Tadlees is not accepted even by Ahlus Sunnah. Plus it is also Idraaj of Qatada in Hadith and not the actual wording of Hadith and such aqwaal are not accepted as compared to Marfu hadiths.

"THINKING"³³ that they are dead, let alone saying it bluntly in arrogance)

All interpretations aside, but order of Allah is to be strongly followed, which says not to even think of them to be dead, **period**. If Wahabi says we cannot perceive their life, then remember this "WE" includes all Wahabis too, therefore how come they have perceived that Anbiya are dead who cannot hear and respond contrary to so many verses and hadiths? When such proofs are shown, the wahabis start comparing Prophets to idols by misusing verses revealed for disbelievers³⁴ and applying them even on Prophets (let alone Saliheen), this is an Adheem and Qabeeh Kufr by itself.

Now coming to the Sahih hadiths on Hayaat of Anbiya in their graves, had the Wahabi called Awliya as dead then that would not have been Kufr as that would be only disrespect of Awliya (although Allah declares war on Wahabis even on this point, see Bukhari V.8, N# 509, but just like those who take interest i.e. Riba are also in war with Allah, however they are not Kafirs, they are sinners as if they are doing Zina with their mothers See: Sunnan Ibn Majah # 2274 where the hadith is narrated with "SAHIH" chain)

³³ Qur'an uses the wording: "ولا تحسبن"

³⁴ For example they misuse verses such as 27:80 and 35:22. Although passages in both these verses are clearly proving that they are talking about "DISBELIEVERS NOT BEING ABLE TO BE GUIDED ANYMORE"

27:80 Itself clarifies: ... Nor will you make the "DEAF HEAR THE CALL" when they have "TURNED THEIR BACKS RETREATING"

35:21-23 says in context: Nor are (alike) **the shade and the sun's heat**. And not equal are the living and the dead. **Indeed, Allah causes to hear whom He wills**, but you cannot make hear those in the graves. You, [O Muhammad], are not **but a warner**.

This proves beyond doubt that Qur'an is talking in metaphorical sense and also talking about dead disbelievers "NOT BEING ABLE TO BE GUIDED ANYMORE" If we deny Sama al-Mawta due to these verses by wrongly taking the literal meanings then Naudhobillah Qur'an and Sunnah would contradict which is impossible, rather Kufr to believe.

But and with capital B, calling the Prophets whose intercession we seek as dead (mixed with dust as Wahabi big authority Ismail Dhelvi said in his pathetic book Tafwiyatul Imaan) and putting them on par with idols of Mushrikeen [Like Nawab Sadeeq Hasan Khan bhopali said that Prophet's grave is biggest idol] is Kufr al-Azeem according to mainstream Ahlus Sunnah opinion.

Note: The Sahaba mentioning the death of Prophet refers to Dhahiri and mere "tasting" of death by Prophet for a small period of time, It does not refer to complete "fana"³⁵ which the Prophet has yet to

³⁵ The Hadith of Sahih Bukhari is worth mentioning here, which Wahabis present to people in a distorted and partial fashion. The same hadith proves life of Prophet (Peace be upon him), addressing the dead directly and 2 deaths not being combined on Prophet (i.e. he has not tasted the Fana yet as mentioned in Surah Rahman which you will see in next footnote) from Sayyidna Abu Bakr (RA)'s verdict. Let us see the hadith in totality:

Narrated `Aisha:

Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, "My father and my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you." Narrated Abu Salama from Ibn `Abbas : Abu Bakr came out and `Umar , was addressing the people, and Abu Bakr told him to sit down but `Umar refused. Abu Bakr again told him to sit down but `Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Messenger (ﷺ)) and the people attended to Abu Bakr and left `Umar. Abu Bakr said, "Amma ba'du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an Apostle and indeed (many) Apostles have passed away before him ..(up to the) grateful.' " (3.144) (The narrator added, "By Allah, it was as if the people never knew that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it.")

End of Hadith

a) Abu Bakr (RA) did Bidah according to Wahabi logic i.e. Knelt down and kissed a dead person and that too by weeping.

b) Then he addressed Prophet directly with firm resolve that Prophet is hearing. Otherwise Wahabis should say that Abu Bakr made a useless talk (Naudhobillah)

c) He proved that Allah will not combine "TWO DEATHS UPON PROPHET" i.e. one death is when we were dead and Allah brought us to life in wombs. The second death is when we die in this world. Hence 2 deaths are not combined on Prophet unlike other people. The second and final death will come to

experience according to Surah ar-Rahman 55:26-27³⁶, plus the Sahaba did not believe that idols also hear in grave like Prophet does, or idols also respond like Prophet does, or idols also do Shaf'aat like Prophet does. The Sahaba actually considered Khawarij as worst of beings because they i.e. Khawarij applied verses revealed for disbelievers upon Muslims (see: Sahih Bukhari, [Chapter of Killing the Khawarjites and Mulhideen, Volume No. 6, Page No. 2539](#))]

Proof # 1 (On Hayaat of Anbiya and they cannot be compared to idols as Wahabis grossly compare and thus indulge in Kufr)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ :
 أَتَيْتُ، (وفي رواية هَدَّاب:) مَرَرْتُ عَلَى مُوسَى لَيْلَةَ أُسْرِي بِي عِنْدَ الْكَثِيبِ الْأَحْمَرِ
 وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ

Prophet only when trumpet shall be blown and after that people will rise from graves and our Prophet (Peace be upon him) would be the first to rise.

d) The hadith towards end says "Whoever amongst you "WORSHIPED" Muhammad... now if we take this wording literally then we will have to believe that some Sahaba worshiped Prophet Muhammad .. Naudhobillah. Hence the Prophet is only dead for people who consider him as a son of god or worship him (Naudhobillah), otherwise he is Alive and given provision.

³⁶ كل من عليها فان
 ويبقى وجه ربك ذو الجلال والإكرام

Translation: Everything on earth (and everywhere) shall perish. But shall remain forever the Dominion of Lord. The Lord of Glory and Honour. [Surah ar-Rahman 55:26-27]

Anas Ibn Malik (Allah be pleased with him) reported: The Messenger of Allah (Allah's blessing and peace be upon him) said: "I came upon (or I passed by, according to the narration of Haddib) Moses during my Night journey near the red sandhill, where he was offering prayer in his grave [Sahih Muslim, Volume No.4, Page No. 105, Hadith No. 2375, Published by Dar ul Kutb al iLmiyah, Beirut, Lebanon]

Before giving valid Sharh of this hadith, I ask the Wahabis if the idols also "REMAIN ALIVE IN GRAVES AND PRAY??" If they say No then all Wahabi taweelat of comparing intercession through Prophets with Mushrikeen worshipping their idols become Batil. If they say Yes then Wahabis would turn Kufaar there and then.

In Sharh of this hadith Imam al-Manawi (rah) quotes Imam al Qurtubi (rah) saying:

الحديث بظاهره يدل على أنه رآه رؤية حقيقية في اليقظة وأنه حي في قبره يصلي الصلاة التي يصليها في الحياة وذلك وذلك ممكن ولا مانع من ذلك

Translation: This hadith apparently proves that sight of Prophet (Peace be upon him) was real and he (Musa a.s) is "ALIVE IN GRAVE AND PRAYING, LIKE THE ALIVE PRAY" this is possible and

there is nothing abstaining from it [Faydh ul Qadeer (5/663)]

Proof # 2 (Marfu & Sahih hadith with direct testimony from Prophet)

حدثنا أبو الجهم الأزرق بن علي حدثنا يحيى بن أبي بكير حدثنا المستلم بن سعيد عن الحجاج عن ثابت البناني عن أنس بن مالك : قال رسول الله صلى الله عليه وسلم : (الأنبياء أحياء في قبورهم يصلون)

رواه أبو يعلى والبزار ورجال أبي يعلى ثقات

Translation: On the authority of Anas (RA) the Prophet (salallahu alaihi wasalam) said: **The Prophets are alive in their graves and praying** [Musnad Abu Ya'la with Sahih Isnad, Volume No.6, Page No. 147, Hadith No. 3428] –

Imam al-Haythami said after narrating it: Abu Ya'la and Bazzar narrated it and all the narrators of Abu Ya'la are **"RELIED UPON/TRUSTWORTHY"** (ثقات) [Majma uz Zawaid Volume 8, Page No. 386, Hadith No. 13812]

Shaykh ul Islam Ibn Hajr al Asqalani (rah) not only authenticated this hadith but said elsewhere in Fath ul Bari:

واحسن من هذا الجواب ان يقال ان حياته صلى الله عليه وسلم في القبر لا يعقبها موت بل يستمر حيا والأنبياء احياء في قبورهم

Translation: The best answer in this regard is that Prophet (Peace be upon him) is alive **"IN HIS GRAVE AND DEATH WILL NEVER COME TO HIM"** but he will remain alive, **due to the fact that the Prophets remain alive in their graves** [Fath ul Bari, Sharh Sahih ul Bukhari (7/22)]

And let me destroy wahabis from the same Imam al-Dhahabi (rah) whom they misquote in regards to life of Prophet, the wahabis misquote this following passage in order to deceive people that Prophet's life is only Barzakhi and has nothing to do with grave. But look here Imam al-Dhahabi (rah)'s complete passage which

destroys the wahabi feeble stance:

al-Dhahabi (rah) said about hadiths which prove hayaat of Anbiya:

ولا تأكل الارض جسده، ولا يتغير ريحه، بل هو الآن، وما زال أطيّب ريحا من المسك، وهو حي في لحدّه حياة مثله في البرزخ، التي هي أكمل من حياة سائر النبيين، وحياتهم بلا ريب أتم وأشرف من حياة الشهداء

Translation: The earth does not consume bodies (of Prophets) nor does the fragrance get distorted, **but it is still present in beautiful fragrance. "HE IS ALIVE IN HIS LAHAD (INNER PART OF GRAVE)"** the life is like that of Barzakh. **"RATHER THIS LIFE IS FINER AND SUPERIOR THAN (ALL) OTHER PROPHETS AND THIS HAYAT HAS NO DOUBT AND IT IS SUPERIOR THAN MARTYRS"**[Siyar A'lam an Nubala (9/161)]³⁷

We can go on and on in quoting hadiths and explanations on Hayaat of anbiya "IN THEIR GRAVES" remember we do not deny that life of Prophet (Peace be upon him) is both in Grave and also Barzakh at the same time, so let us conclusively refute Wahabis from their own Ibn Qayyim al Jawziyyah the Mujasmi student of Master Mujasmi Ibn Taymiyyah, the former said:

وإنما يغلط أكثر الناس في هذا الموضع حيث يعتقد أن الروح من جنس ما يعهد من الأجسام التي إذا شغلت مكاناً لم يمكن أن تكون في غيره، وهذا غلط محض، بل الروح تكون فوق السماوات في أعلى عليين، وترد إلى القبر، فتزد السلام، وتعلم بالمسلم، وهي في مكانها هناك، وروح رسول الله صلى الله عليه وسلم في الرفيق الأعلى دائماً، ويردها الله سبحانه إلى القبر، فتزد السلام على من سلم عليه، وتسمع كلامه، وقد رأى رسول الله صلى الله عليه وسلم موسى قائماً يصلي في قبره، ورآه في السماء السادسة، والسابعة، فإما أن تكون سريعة الحركة والانتقال كلمح البصر، وإما أن يكون المتصل منها بالقبر وفنائها بمنزلة شعاع الشمس، وحرمتها في السماء،

Translation: **Many people are wrong about this matter and they believe that just like the bodies "RUH CANNOT BE PRESENT AT ONE MAKAAAN AND THE OTHER (I.E. DIFFERENT PLACES)" But this (concept of theirs) is "SIMPLY WRONG" because the Ruh in spite of being above the heaven in Aliyeen still comes "TO THE GRAVE AND RESPONDS TO THE GREETING AND ALSO**

³⁷ Mr Asim was refuted in a debate held at orkut where he misquoted statements of Imam Ibn Hajr al Asqalani (rah) and Imam al-Dhahabi (rah).

RECOGNIZES THE PERSON WHO HAS COME TO VISIT" The proof of this is known from the fact that Spirit of Prophet (Peace be upon him) is in Rafiq al-Aala in Dai'maan form "AND ALLAH RETURNS IT TO THE QABR" and he responds to the greeting of people **plus "HE HEARS THE SPEECH (OF PEOPLE)"** Similarly the Prophet (Peace be upon him) saw "MUSA (A.S) STANDING AND PRAYING IN HIS GRAVE" he then also saw him on the 6th or 7th heaven. **So the Spirit either "TRAVELS AT VERY HIGH SPEED TO THE EXTENT THAT IT CAN TRAVEL (DISTANCE OF 1000'S OF YEARS) IN BLINK OF AN EYE" or it "Remains connected to the QABR AND ITS ENVIORNMENT"** the example of this is that Sun is in the sky but it is connected to the earth through its rays [Ibn Qayyim in Kitab ar-Ruh, Chapter # 15]

Here Ibn Qayyim had worn the Sunni cloak and given such a beautiful explanation, however we know that Ibn Qayyim and his master (Ibn Taymiyyah al-Mujasmi) were known for hypocrisy, so we do not care if they contradict their own aqwaal because we have made Hujjat Tamaam.

Proof #3 (Prophets still do Hajj like Alive)

.. حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَ سُرَيْجُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا هُشَيْمٌ . أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الْعَالِيَةِ عَنْ ابْنِ عَبَّاسٍ ، أَنَّ رَسُولَ اللَّهِ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هَذَا؟» فَقَالُوا: هَذَا وَادِي الْأَزْرَقِ. قَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ هَابِطًا مِنَ الثَّنِيَّةِ، وَلَهُ جُورٌ إِلَى اللَّهِ» بِالتَّلْبِيَةِ» ثُمَّ أَتَى عَلَى ثَنِيَّةٍ هَرَشَى فَقَالَ: «أَيُّ ثَنِيَّةٍ هَذِهِ؟» قَالُوا: ثَنِيَّةُ هَرَشَى. قَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ. خَطَامُ نَاقَتِهِ خُلْبَةٌ. وَهُوَ يُلَبِّي». قَالَ ابْنُ حَنْبَلٍ فِي حَدِيثِهِ: قَالَ هُشَيْمٌ: يَعْنِي لِيَفَا

Sahih Muslim Volume # 2, Page # 184-185, Hadith # 274 (Kitaab ul Imaan)

Hadrat Abu al-Aliya narrates from Hadrat Abdullah Ibn 'Abbas (RA) that the Prophet (Peace be upon him) passed through the valley of Azraq, and he asked: Which valley is this? They said:

This is the valley of Azraq, and he observed: It is if I am seeing Moses (peace be upon him) coming down from the mountain track, and he is calling upon Allah loudly (saying: Here I am at your service!). Then he came to the mountain track of Harsha. He (the Holy Prophet) said : Which is this mountain track ? They said : It is the mountain track of Harsha. He observed It is if I am seeing Yunus (Jonah-peace be upon him) son of Matta on a well- built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibres of date-palm, and he is calling upon Allah (saying: Here I am ! at your service, my Lord!). Ibn Hanbal said in the hadith narrated by him: Hushaim said that the meaning of khulba was fibre of date-palm.

In explaining this hadith Imam an-Nawawi (rah) quoted Qadhi Iyaadh (rah) as:

قال: فإن قيل كيف يحجون ويلبون وهم أموات وهم في الدار الآخرة وليست دار عمل؟ فاعلم أن للمشايخ وفيما ظهر لنا عن هذا أجوبة، أحدها: أنهم كالشهداء بل هم أفضل منهم، والشهداء أحياء عند ربهم فلا يبعد أن يحجوا ويصلوا كما ورد في الحديث الآخر

Translation: If this statement is made (word قيل has been used which proves that this statement is not coming from scholars) that "HOW IS IT POSSIBLE THAT THEY DO HAJJ AND SAY TALBIIYAH AS THEY ARE DEAD" because they are in an abode of Akhirah not abode for doing Amal? Then know this (فاعلم) as it has come from Mashaykh (many scholars) who gave answer in regards to its happening: Number 1: Prophets are like Shuhada "RATHER SUPERIOR TO THEM" and the Shuhada are Alive with their Lord "SO IT IS NOT FAR (TO BELIEVE) THAT PROPHETS DO HAJJ AND PRAY AS IT HAS COME IN OTHER HADITHS" [Sharh Sahih Muslim by Imam an-Nawawi (2/184), Published from Qahira, Egypt]

The Wahabis might say that Qadhi Iyaadh (rah) also mentioned next answers including the answer "THAT IT COULD BE DREAM" as above hadith is narrated in chapter of Mi'raaj. But Remember O Muslims, the direct wording of Prophet (peace be upon him) in this hadith proves that he asked other Sahaba about the valley, hence there is no way Sahaba were with Prophet on Isra wal Mi'raaj. Also remember that Usool of Muhaditheen is that they quote the most sound and relied upon Daleel at first. Qadhi Iyaadh (rah) has proven the first answer from other hadiths hence the first answer is proven most strong and authentic.

We know that Zubayr Ali Zai al-Mubtadi did Jarh on Mujaddad Jalal ud-din Suyuti (rah) because he could not handle proofs from the great Mujaddad. So when it is known that Wahabis hate such scholars then these scholars become our extreme Hujjah because opposite of Batil is indeed Haqq. Imam Jalal ud-din Suyuti (rah) says in his great al-Hawi lil Fatawi:

ولا يمتنع رؤية ذاته الشريفة بجسده وروحه وذلك لأنه صلى الله عليه وسلم - وسائر الأنبياء - أحياء ردت إليهم أرواحهم بعد ما قبضوا وأذن لهم بالخروج من قبورهم والتصرف في الملكوت العلوي والسفلي، وقد ألف البيهقي جزءاً في حياة الأنبياء، وقال في دلائل النبوة: الأنبياء أحياء عند ربهم كالشهداء؛ وقال في كتاب الإعتقاد: الأنبياء بعد ما قبضوا ردت

Translation: **It is not negated that seeing of the Blessed personality of Prophet (ذاته الشريفة) is with his body and Ruh because the Prophet (Peace be upon him) is alive and also all other Prophets are alive "THEIR SPIRITS ARE RETURNED AFTER THEY ARE GRASPPED" The Prophets can do "KHUROOJ FROM GRAVES AND THEY HAVE BEEN GIVEN IZN TO DO TASSARUF (HELP/BRING CHANGE) IN HIGH KINGDOM ABOVE AND BELOW ALSO" Imam al Bayhaqi (rah) has written a small book on "LIFE OF PROPHETS" and also mentioned in Dalayl an Nubuawah that Prophets are alive with Lord like the martyrs are and he said in his "Itiqaad" that "Anbiya after their souls are taken away, they are returned [Al-Hawi**

lil Fatawi of Mujaddad Jalal ud-din Suyuti –
Rahimahullah (2/244-245)]³⁸

What an amazing explanation by Mujaddad Jalal
ud-din Suyuti (rah), no wonder Zubayr Zai
Muhtadi considers him misguided
(Naudhobillah).

The wahabis due to their hatred for Prophets
and considering them inferior to Shuhada might
say that Imam al-Bayhaqi (rah) said they are
alive like Shuhada. So allow us to explain this
from Imam al-Bayhaqi (rah) himself so that
Wahabis are destroyed from all angles In
shaa'Allah.

Imam al-Bayhaqi (rah) says in his short but
magnificent Risalah called "Hayaat al Anbiya"

وكل ذلك صحيح لا يخالف بعضه، فقد يرى موسى عليه السلام قائما يصلي في قبره، ثم
يسرى بموسى وغيره إلى بيت المقدس كما أسري بنبينا صلى الله عليه وسلم فيراهم فيه
ثم يعرج بهم إلى السموات كما عرج بنبينا صلى الله عليه وسلم فيراهم فيها كما أخبر
وحلولهم في أوقات بمواضع مختلفات جائز في العقل كما ورد به خبر الصادق، وفي كل
ذلك دلالة على حياتهم، ومما يدل على ذلك

³⁸ This is taken from the small booklet written by Imam Jalal ud din Suyuti (rah). He wrote it on the topic of Hayaat
of Anbiya and gave abundant proofs.

Translation in English: All these hadiths are Sahih and there is no contradiction in them. The Prophet (Peace be upon him) saw Musa (alayh salam) standing and praying in his grave, then Musa (alayh salam) and other Prophets were taken to Bayt ul Maqdas just like our Prophet (Peace be upon him) was being taken. Then these Prophets were made to do Mi'raaj in heavens just like our Prophet was being taken, this is why our Prophet (also) saw them there "Just like it is mentioned in hadiths **"ALSO ANBIYA TO BE PRESENT AT DIFFERENT PLACES IN DIFFERENT TIMES IS ALSO POSSIBLE AND CORRECT THROUGH AQL (LOGIC)"** and in this regard the truthful Prophet (Peace be upon him) also have a saying and in ALL this is clear "PROOF OF THEIR LIFE" and these are amongst proofs over it. [Imam al-Bayhaqi in Hayaat al Anbiya, Under Hadith # 9]

Translation in Urdu:

یہ سب احادیث صحیح ہیں ان میں کوئی تعارض نہیں ہے، نبی ﷺ نے حضرت موسیٰ کو ان کی قبر میں نماز پڑھتے دیکھا، پھر حضرت موسیٰ اور دیگر انبیاء کو کبھی بیت المقدس لے جایا گیا جیسے کہ ہمارے نبی ﷺ کو لے جایا جا رہا تھا، اور نبی ﷺ نے انہیں وہاں دیکھا، پھر ان انبیاء کو بھی اسی طرح آسمانوں کی معراج کرائی گئی جیسا کہ ہمارے نبی ﷺ کو کرائی جا رہی تھی، اسی لیے نبی نے انہیں (وہاں بھی) دیکھا، جیسا کہ احادیث میں ہے اور کا مختلف اوقات میں کئی ایک جگہوں پر تشریف فرما ہونا عقلاً بھی جائز و درست انبیاء کرام ہے جیسا کہ اس سلسلہ میں نبی صادق ﷺ کا فرمان بھی منقول ہے اور اس میں اس بات کی وضاحت و صراحت ہے کہ انبیاء زندہ ہیں۔

Now we have explained this issue regarding Hayaat al-Anbiya and Sama al-Mawta (hearing of the dead) in a very simple manner (although we can write a huge volume on it to the extent that Wahabis would spin in circles biting their nails).

Once issue of Sama-al-Mawta is clear then “Tawassul, Istighatha, Tawajju” towards Prophet (Peace be upon him) becomes 100% logical although it is already in conformity with Qur’an and Sunnah.³⁹

The introduction of pseudo refutation also says: “THOSE WHO ARE NOT WELL VERSED WITH SCIENCE OF HADITH MAY REFRAIN FROM PROCEEDING FURTHER”

Answer: Again, what an illogical start by Wahabi, so do you wahabis mean to say that only Muhaditheen or knowers of Ilm ur Rijaal need to avoid Tawassul but not the Awaam un Naas? We the Ahlus Sunnah write articles for the guidance of Awaam especially those who are not well versed in this science... so what an illogical and dumb thing to say You Wahabi.

Counter refutation of Wahabis on the Sahih (sound), Hasan (good) and Qawi (strong) hadiths of Ahlus Sunnah which establish Tawassul bi Dhaat an-Nabi (Salallahu alaihi wasalam) i.e. before him being sent into this world, during his lifetime, and also after his “DHAHIRI” passing away till Qiyamah and then finally his Shaf’aat al Kubra at his Maqam al Mahmud.

We will only address the pseudo refutation of Wahabis which they made upon authentic hadiths. We would like to bring to your notice that the hadiths and Aqwaal which we used as “CORRABORATING PROOFS WHICH BECOME AUTHENTIC DUE TO SAHIH ONES” as clearly mentioned in our initial article⁴⁰ are not our

³⁹ Wahabis reject Qur’an and Sunnah and start doing taqlid of scholars in this regard so their i.e. Wahabi qawl is Murdood and easy to refute as compared to our stance in conformity of Qur’an, Sunnah and Logic which is irrefutable

⁴⁰ http://www.ahlus-sunna.com/index.php?option=com_content&view=article&id=57&Itemid=116

primary proofs, so the Wahabi has done deception by targeting them most of the time.

We shall again clarify glaring authenticity of these following hadiths i.e.

- a) The Mutlaq (not time bound) and Sahih Hadith of Uthman bin Hunaif (RA) during the life of Prophet but tawassul was taken by being away from him i.e. after doing Wudhu and praying 2 Rakaat, nowhere does the hadith ask to come in front of Prophet and do it.⁴¹ Also we will prove the "VALID ADDITION" that Prophet told to do this whenever in need.⁴² Plus the muhaditheen brought the hadith in general chapter of "Salat al Hajah (Prayer for fulfilling our need)" which proves that Muhaditheen considered it applicable for all times.
- b) The Sahih Mawquf hadith of Man in need after the Dhahiri passing away of Prophet (Peace be upon him)⁴³ on which Wahabis cannot quote a single "UNANIMOUSLY AGREED UPON SCHOLAR" who called it Da'eef. Remember Ibn Taymiyyah al-Mujasmi or Albani Muqtadi or any other later Wahabi scholar is not Hujjah upon us, so Asim has just blackened the pages by quoting people like Abdur Rahman al-pseudo Faqih⁴⁴. We also know that Ibn Taymiyyah was a known hypocrite (due to his denial of Tawassul and hatred for Sayyidna Ali alayh salam whose hatred is sign of Nifaaq in somebody)

⁴¹ See Sunnan Ibn Majah here: <http://www.sunnah.com/urn/1314490>

⁴² Tarikh Ibn Abi Khaythma, Volume No.3

⁴³ Narrated by Tabrani in his "Mu'jam al-Kabir (Volume No. 9, Page No. 30, Hadith # 8311). Imam Tabrani (rah) also narrated it in Mu'jam as Sagheer where he declared Shabeeb Thiqa and this is authentication on his hadith and thus he declared both the Mawquf and Marfu routes as "SAHIH" (Volume No. 1, Page No. 184). It is also narrated by Imam Bayhaqi in Dalail an Nabuwa, Volume No. 6, Page No. 167. Imam Mundhiri considered it Authentic in at-Targhib wa Tarhib Volume No. 1, Pages 474-476, Imam Haythami (rah) also accepted the Authentication of at-Tabrani in his Majma uz Zawa'id, Volume No. 2, Hadith # 3668, Imam Hakim (rah) also narrated it in abridged form in Mustadrak where he declared it Sahih on Criteria of Bukhari (Volume No.1, Page No. 526). Imam Taqi ud-din as-Subki also narrated it in his magnificent Shifa-us-siqām fi ziyarat khayr-il-anam (p.125) and also Imam Jalal ud-din Suyuti in his al-Khasais ul Kubra (2:201-202).

⁴⁴ A nobody according to Ahlus Sunnah. He writes lousy articles on multaqa wahabi forum and is not a mutually agreed upon scholar.

- c) The Sahih Athar of Malik ad-Dar al Ma'roof Malik bin Iyaadh (RA)⁴⁵ , which is not only Hujjah because of Bilal bin Harith (ra) the Sahabi who came to the grave but rather authentic because of acceptance of Malik al-Dar (rah) the **treasurer (Khazin) of Umar**⁴⁶ and also Sayyidna Umar (RA)'s own acceptance. The Hadith is absolutely Sahih, both Malik al-Dar (RA) and as-Samaan (rah) are Ma'roof whereas Albani lied that they are not.
- d) The Sahih hadith of Abdullah Ibn Mas'ud (ra) regarding Prophet (Peace be upon him) saying: My life and death both are good for you (death being good because our amaal are presented to Prophet and he makes dua for us).⁴⁷ This hadith has absolutely no Ghubaar over it and is Sahih like a bright sun as we shall prove Albani to be a cunning liar and cheater.
- e) The Sahih Athar of al-Abbas (RA) regarding Tawassul staying through the dhaat of Prophet which is why Sayyidna Umar (RA) chose al-Abbas "JUST BECAUSE HE WAS UNCLE OF PROPHET" and he did not choose Uthman bin Affan (RA) who was higher in rank than Al-Abbas (RA)⁴⁸

⁴⁵ Related by Ibn Abi Shaybah in al-Musannaf (7:482#27737, Published by Dar ul Fikr, Beirut, Lebanon), Imam Bayhaqi in Dalail an Nabuwah(7:47), [Imam Ibn Kathir \(rah\) in Al Bidayah wal Nihayah where he said: This hadith has "SAHIH CHAIN \(وهذا اسناد صحيح\)" \(Volume No. 7, Page No. 91, Published by Maktaba al Ma'rif, Beirut, Lebanon\)](#), Ibn 'Abd-ul-Barr, al-Isti'ab fi ma'rifat-il-ashab (2:464); Subki, Shifa'-us-siqam fi ziyarat khayr-il-anam (p. 130); 'Ala'-ud-Din 'Ali, Kanz-ul-ummal (8:431#23535); and Abu Ya'la Khalil bin 'Abdullah Khalili Qazwini in Kitab-ul-irshad fi ma'rifat 'ulama'-il-hadith (1:313-4), as quoted by Mahmud Sa'id Mamduh in Raf'-ul-Minarah (p. 262).

Ibn Kathir in his recently published: Jami al-Masanid (1/223) - Musnad Umar - declared it as: "*Isnaduhu Jayyid Qawi: ITS CHAIN OF TRANSMISSION IS GOOD AND STRONG*"

⁴⁶ See the wording in Musannaf Ibn Abi Shaybah itself (7:482#27737, Published by Dar ul Fikr, Beirut, Lebanon)

⁴⁷ Narrated from Ibn Mas'ud by al-Bazzar in his *Musnad* (5.308–9: No.1925) and others.

⁴⁸ Sahih Bukhari. Asim cleverly showed only Urdu translation of this hadith because he knew Muhsin Khan had forged the English translation. I will present the accurate English translation while explaining the hadith.

- f) The Sahih Mawquf hadith of Ayesha (RA) telling to open the window on top of Prophet's grave and people of Madina doing that and then getting rain.⁴⁹
- g) The Sahih Mawquf hadith of Muslim in which Sahaba took "CURE THROUGH THE JUBBA OF PROPHET" ⁵⁰The wahabis deceive people that this has only to do with Tabarruk whereas they usually deny tabarruk from Prophet's left overs too. This hadith actually proves Waseela through the dhaat of Prophet because Jubba is nothing without it's association with the Prophet.
- h) The Sahih Athar of Umar (RA) calling Hadrat Sariyah (ra) from far and helping him (Note: Hadrat Sariyah Radhi Allah also heard the call). We will expose the Dajl of asim and his lie that the narration is weak (Naudhobillah)
- i) The Sahih hadith from Abu Hurraira (ra) regarding Isa (alayh salam) i.e. he shall address the Prophet (Peace be upon him) at his grave and the Prophet (Peace be upon him) shall also reply back.⁵¹ We will also add another Sahih Athar of Sa'eed bin Musayb (rah) the Tabi' i hearing the Adhaan from grave of Prophet (Peace be upon him). Remember this also proves that Prophet helped a Tabi'i in telling him timing for prayer.
- j) The Hasan li Ghayri hadith of Umar bin Khattab (ra)⁵² backed up with Sahih li Dhatihi hadith of Maysra al Fajr (RA)⁵³ in regards to Adam (alaih salam)'s Tawassul through Prophet Muhammad (Peace be upon him). Remember both have absolutely different chains and 2nd one being absolutely authentic which makes the first one authentic too according to Usool ul Hadith. Both these hadiths having "COMPLETELY DIFFERENT NARRATORS" but still proving Tawassul of Adam (a.s) is a conclusive proof that Adam (a.s) indeed did it, had he not then different turaq (both becoming authentic especially the

⁴⁹ *Sunnan Darimi (1:43#93); Ibn-ul-Jawzi in al-Wafa' bi-ahwal-il-mustafa (2:801); Subki in Shifa-us-siqam fi ziyarat khayr-il-anam (p.128); Qastallanī in al-Mawahib-ul-laduniyyah (4:276); and Zurqani in his Commentary (11:150)*

⁵⁰ Read it here: <http://www.sunnah.com/muslim/37/24>

⁵¹ **Abu Ya'la relates it with a sound (sahih) chain in his Musnad (Dar al-Ma'mun ed. 1407/1987) 11:462; Ibn Hajar al-'Asqalani cites it in al-Matalib al-'aliya (Kuwait, 1393/1973) 4:23, chapter entitled: "Concerning the Prophet's life in his grave" and #4574**

⁵² **It was transmitted by al-Hakim in *al-Mustadrak* (2:615) where he called the chain as Sahih and many others narrated it.**

⁵³ ***Ibn Jawzi in Al Wafa bi Ahwaal lil Mustafa, Page No. 26, Published by Dar ul Kutab al Ilmiyyah and others.***

second one according to Muhaditheen of Ahlus Sunnah) would not have established the same matter.

- k) The Sahih hadith of Fatima bint Asad (RA) in which the Prophet (Peace be upon him) asks through the "HAQQ OF PREVIOUS PROPHETS" ⁵⁴We will clarify that the Jarh on Rawh bin Salah (rah) is Jarh Mubham (vague criticism) whereas the Ta'deel supercedes. Plus there is no discontinuity in chain. This hadith will further strengthen the Hadith in Point # K because it will stand proven without doubt that asking Allah "BI HAQQI ANBIYA WA SALIHEEN" is for sure allowed.

In this regard we will also show a Valid Mutabiyat from the Hadith of Abu Sa'eed al Khudri (RA) which proves that asking Allah "WITH THE RIGHT" of Anbiya and Awliya is proven.

Hadith # (A)

Now let us come to the hadith of Uthman bin Hunayf (ra) during the life of Prophet (Peace be upon him), let us analyze the wording of hadith carefully to know that the Tawassul of Blind Sahabi was not restricted to presence of Prophet (Peace be upon him) but it is to be followed by Ummah till times to come.

Hadith in Arabic:

حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ بْنُ يَسَارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ
الْمَدَنِيِّ، عَنْ عُمَارَةَ بْنِ خُرَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ ،

أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ فَقَالَ: ادْعُ اللَّهَ لِي أَنْ يُعَافِيَنِي. فَقَالَ: «إِنْ شِئْتَ

⁵⁴ *Imam Tabrani in Mu'jam al Kabir (24/352)*

أَخَّرْتُ لَكَ وَهُوَ خَيْرٌ. وَإِنْ شِئْتَ دَعَوْتُ» فَقَالَ: ادْعُهُ. فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ
وُضُوءَهُ. وَيُصَلِّيَ رَكْعَتَيْنِ. وَيَدْعُو بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ
نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِنُقْضَى. اللَّهُمَّ
فَشَفِّعْهُ فِيَّ

قَالَ أَبُو إِسْحَاقَ: هَذَا حَدِيثٌ صَحِيحٌ

[Taken from Sunnan Ibn Majah, Hadith # 1385 in the chapter of "SALAAT AL
HAJAH"]

Scan Proofs here:

سَيِّدُ الْإِسْلَامِ

السَّيِّدُ الْإِسْلَامُ مُحَمَّدُ بْنُ
يَزِيدَ الْكُرَيْبِيُّ ابْنُ مَاجَةَ الْقُرَوَيْنِيُّ
رَحِمَهُ اللَّهُ (٢٠٩ - ٥٢٧ هـ)

كَلِمَةُ مُصَحَّحَةٌ وَمُرَقَّاةٌ حَسَبَ الْمُعْجَمِ الْمُقَرَّرِ وَتَحْقِيقِ الْأَشْرَافِ
وَمُأَخَذَةً مِنْ أَصَحِّ النَّسَخِ وَمُذِيلَةً بَعْضُهَا مِنْ لِقَاءِ أَجْدِ الْأَبْوَابِ
وَأَطْرَافِ الْأَخَادِيثِ وَالْأَشْرَافِ مِنْ قَبْلِ بَعْضِ طَلَبَةِ الْعِلْمِ
بِإِشْرَافِ وَمُسْتَلِجَعَةٍ

فِيهِ النَّسَخُ

صَاحِبُ بَيْتِ الْعَزِيزِ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ أَبِي السَّيِّدِ

رَحِمَهُ اللَّهُ



مَكْتَبَةُ السَّيِّدِ الْأَمَلِيِّ وَالنَّسَبِيِّ
السَّرِيضِ

سَيِّدُ الْإِسْلَامِ

(المعجم ١٨٩) - بَابُ مَا جَاءَ فِي صَلَاةِ

الْحَاجَةِ (التحفة ٢٢٨)

١٣٨٤ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ، عَنْ قَائِدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الْأَسْلَمِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ، أَوْ إِلَى أَحَدٍ مِنْ خَلْقِهِ، فَلْيَتَوَضَّأْ وَيُصَلِّ رَكْعَتَيْنِ. ثُمَّ لْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ الْخَلِيمُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَغَرَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ. أَسْأَلُكَ أَلَّا تَدْعَ لِي ذَنْبًا إِلَّا غَفَرْتَهُ. وَلَا هَمًّا إِلَّا فَرَجْتَهُ. وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا لِي. ثُمَّ يَسْأَلُ اللَّهَ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ مَا شَاءَ. فَإِنَّهُ يُقَدَّرُ».

١٣٨٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ بْنُ سَيَّارٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ الْمَدَنِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُثَيْبٍ أَنَّ رَجُلًا ضَرِيرَ بَصَرٍ أَتَى النَّبِيَّ ﷺ فَقَالَ: اذْعُ اللَّهُ لِي أَنْ يَحْفَتِي. فَقَالَ: «إِنْ شِئْتَ أَخَرْتُ لَكَ وَهُوَ خَيْرٌ. وَإِنْ شِئْتَ دَعَوْتُ» فَقَالَ: اذْعُ. فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوئَهُ. وَيُصَلِّيَ رَكْعَتَيْنِ. وَيَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ، بِتَوَجُّهِ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ فَخَفِّضْ. اللَّهُمَّ فَشَفِّعْهُ فِيَّ».

قَالَ أَبُو إِسْحَاقَ: هَذَا حَدِيثٌ صَحِيحٌ.

(المعجم ١٩٠) - بَابُ مَا جَاءَ فِي صَلَاةِ

النَّسِيحِ (التحفة ٢٢٩)

١٣٨٦ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ، أَبُو عَيْسَى الْمَسْرُوقِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، مَوْلَى أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِي زَافِعٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «يَا عَمُّ أَلَا أَحْبُوكَ، أَلَا أَنْفَعُكَ، أَلَا أَصِلُكَ» قَالَ: بَلَى. يَا رَسُولَ اللَّهِ قَالَ: «فَصَلِّ أَرْبَعَ رَكَعَاتٍ. تَقْرَأُ فِي كُلِّ رَكَعَةٍ بِقَاتِحَةِ الْكِتَابِ وَسُورَةٍ. فَإِذَا انْقَضَتِ الْقِرَاءَةُ قُلْ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللهُ أَكْبَرُ، خَمْسَ عَشْرَةَ مَرَّةً قَبْلَ أَنْ تَرْكَعَ. ثُمَّ اذْكَعْ فَقُلْهَا عَشْرًا. ثُمَّ اذْكَعْ رَأْسَكَ فَقُلْهَا عَشْرًا. ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا. ثُمَّ اذْكَعْ رَأْسَكَ فَقُلْهَا عَشْرًا. ثُمَّ اسْجُدْ فَقُلْهَا عَشْرًا. ثُمَّ اذْكَعْ رَأْسَكَ فَقُلْهَا عَشْرًا قَبْلَ أَنْ تَقُومَ. فَبِئَلاَ خَمْسَ وَتَسْعُونَ فِي كُلِّ رَكَعَةٍ. وَهِيَ ثَلَاثُمِائَةٍ فِي أَرْبَعِ رَكَعَاتٍ. فَلَوْ كَانَتْ ذُنُوبُكَ مِثْلَ رَمْلِ عَالِيحٍ، غَفَرَهَا اللَّهُ لَكَ» قَالَ: يَا رَسُولَ اللَّهِ وَمَنْ لَمْ يَسْتَطِعْ يَقُولُهَا فِي يَوْمٍ؟ قَالَ: «قُلْهَا فِي جُمُعَةٍ. فَإِنْ لَمْ تَسْتَطِعْ فَقُلْهَا فِي شَهْرٍ» حَتَّى قَالَ: «قُلْهَا فِي سَنَةٍ».

١٣٨٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ بْنُ الْحَكَمِ النَّيْسَابُورِيُّ: حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «يَا عَبَّاسُ يَا عَمَّاهُ أَلَا أُعْطِيكَ، أَلَا أَمْنُحُكَ، أَلَا أَحْبُوكَ، أَلَا

The translation could be read in footnote⁵⁵ but this time we would like to separate different parts of this hadith to prove without doubt that Waseela remains with the "PERSONALITY AND HONOUR" of Prophet (Peace be upon him) and also there is no condition of doing it in presence/hayaat of Prophet (Peace be upon him) even in this hadith.

a) Look at the wording:

فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوئَهُ. وَيُصَلِّيَ رَكْعَتَيْنِ. وَيَدْعُو بِهَذَا الدُّعَاءِ .

Translation: (The Prophet) ordered him: Perform ablution and the ablution should be good, then pray 2 Rakaat and supplicate with this supplication.

Explanation: This wording proves that Prophet (Peace be upon him) ordered him to do wudhu and pray 2 rakat Salaah, there is no condition of Prophet asking him to do this in his presence/hayaat only. Plus Albani cleverly tried to misuse the wording "وَيَدْعُو بِهَذَا الدُّعَاءِ"

Albani claimed that the Tawassul was actually "DUA OF PROPHET HIMSELF NOT HIS DHAAT WHICH SAHABI TOOK"

This is proven as Dajl and deception of Albani by the next wording itself which states:

⁵⁵ It was narrated from 'Uthman bin Hunaif that a blind man came to the Prophet (ﷺ) and said: "Pray to Allah to heal me." He said: "If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you." He said: "Supplicate." So he told him to perform ablution and do it well, and to pray two Rak'ah, and to say this supplication: "Allahumma inni as'aluka wa atawajjahu ilaika bimuhhammadin nabiyyir-rahman. Ya Muhammadu inni qad tawajjahtu bika ila rabbi fi hajati hadhihi lituqda. Allahumma fashaffi'hu fiya (O Allah, I ask of You and I turn my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allah, accept his intercession concerning me)".

اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ. يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى. اللَّهُمَّ فَشَفِّعْهُ فِيَّ

Translation: O Allah I ask of you and I turn my face towards you "BY VIRTUE OF THE INTERCESSION OF MUHAMMAD "THE PROPHET OF MERCY" O MUHAMMAD I HAVE TURNED TO MY LORD BY VIRTUE OF YOUR INTERCESSION CONCERNING THIS NEED OF MINE, so it may be met, O Allah accept "HIS" intercession concerning me [Translation of Wahabi published Sunnan Ibn Majah by Dar us-Salam, Volume # 2, Page # 329-330]

The word Virtue is added by wahabis whereas the real translation should be: O Allah I ask you and I turn my face towards you "by the intercession of Muhammad the Prophet of Mercy. O Muhammad (salallahu alaihi wasalam) I turn to my Lord through your intercession.

Read the red highlighted part in Arabic and Blue in translation carefully, now this directly proves Albani as a liar because the Prophet (Peace be upon him) "DID NOT MAKE THE DUA HIMSELF" rather he told the Blind Sahabi to make it, the wording of hadith and dua are clear i.e. the Blind Sahabi is "ORDERED" to ask through intercession of Prophet not that Prophet asked through his own intercession by calling himself a "PROPHET OF MERCY" (what a stupid logic by Albani and his counter parts)

The Wahabis intentionally become ignorant of the clear wording of this hadith. I challenge them to prove that Prophet (Peace be upon him) is making dua himself by saying "YA MUHAMMAD I TURN TO LORD THROUGH

YOUR INTERCESSION”, O Wahabis how on earth could this be possible? How could Prophet turn into another person himself and ask the Lord by saying “YA MUHAMMAD I TURN TO LORD THROUGH YOU (يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ)

(إِلَى رَبِّي)” ? This is height of ignorance by Wahabis and Albani Muftadi. Even when Prophet taught this then it means it is taught to Ummah for practicing it.

The wording “نَبِيِّ الرَّحْمَةِ” i.e. Prophet of Mercy proves Tawassul through the Personality/Hurmah/Jah of Prophet (Peace be upon him). The attribute of Prophet i.e. he is Rauf ur Raheem and Rehmat al Lil Aalameen (as mentioned in Qur’an) is being used over here, had this not been through his Dhaat then hadith would have categorically said “BI DUA AN-NABI RATHER THAN NABI AR-RAHMAH”

Regarding the last part i.e. accept “HIS” intercession concerning me, then again Albani tried to cheat by misusing this. Indeed the Prophet (Peace be upon him) is our intercessor and he could be called directly with Seegha Kalaam (I will prove this later through the hadiths after dhahiri passing away of Prophet which Sahaba and Tabiyeen also followed).

Even if **assuming** that Wahabi Ta'weel on this hadith is correct then remember asking him to make Dua is exactly our belief on Tawassul and Istighatha, we never believe that Prophet helps by himself or grants by himself, we call to the Prophet so that he can convey our dua to Allah and in return Allah will fulfil it, so if assuming the Batil Ta'weel of Albani is correct (God forbid) then still it proves our point over Istighatha, hence going to his grave or being far away from him, calling him directly with Seegha Kalaam and asking him to make dua for us actually proves our point not that of Wahabis.

Now let us turn towards Muhaditheen and their chapter titles in regards to this hadith. Imam Ibn Majah (rah) allocated the chapter as:

باب ما جاء في صلاة الحاجة

Translation: What was narrated concerning
"PRAYER AT TIMES OF NEED" [Sunnan Ibn Majah,
English translation by Dar us Salaam, Volume # 2,
Page # 328]

Now this chapter title is Mutlaq (i.e. for all times), the wahabis are asked to prove from Muhaditheen that when they narrated the hadith of Uthman bin Hunayf (ra) in regards to Salaat al Hajah then they only restricted it during physical hayaat of Prophet. This is an open challenge which Wahabis cannot counter till their deaths In shaa' Allah.

If Wahabis say yes this chapter is right, then do they believe that Muhaditheen asked us for Shirk and Bidah in their chapter titles? Did they not know which hadiths to bring under chapter titles? Did they not know what is Mansookh?

If Wahabis say that Ibn Majah can err in chapter titles, then remember many other Muhaditheen like Imam al Hafidh al Mundhiri (rah) in his Targheeb wa Tarheeb, Imam an-Nawawi (rah) in his Kitaab ul Adhkaar also narrated it with same chapter titles. Imam an-Nawawi (rah)'s Adhkaar not only proves Tawassul by author's direct testimony but is rather a book of Adhkaar which is for Ummah in all times, hence later Muhaditheen repeating same chapter titles proves that Muhaditheen did not err in naming this chapter title.

Now finally let us come towards a "SAHIH HADITH" which proves directly from Prophet (Peace be upon him) that he asked the Sahabi and through him whole Ummah **to do it whenever in need**. I will refute Ibn Taymiyyah

and Albani's deception in regards to this "SAHIH HADITH" narrated by Hafidh Ibn Abi Khaythama (rah).

Here is the hadith first:

حدثنا مسلم بن إبراهيم، حدثنا حماد بن سلمة، نا أبو جعفر الخطمي، عن
عمارة بن خزيمة، عن عثمان بن حنيف، أن رجلاً أعمى أتى النبي فقال: إني
أصبت في بصري، فادع الله لي. قال: "اذهب فتوضأ، وصل ركعتين ثم قل:
اللهم إني أسألك وأتوجه إليك بنبيي محمد نبي الرحمة، يا محمد إني أستشفع
بك على ربي في رد بصري، اللهم فشفعني في نفسي، وشفع نبيي في رد
. . "بصري، وإن كانت حاجة فافعل مثل ذلك

Translation: it is narrated from Muslim bin Ibrahim, who said it is narrated from Hammad bin Salama from Abi Jafar al-Khatami from Amara bin Khuzayma from Uthman bin Hunaif (ra): A blind man came to the Prophet (Allah bless him & give him peace) and said: I am afflicted in my eyesight, "Kindly pray to Allah for me". The Prophet (Allah bless him & give him peace) said: "Go perform ablution (Wudu), perform two rak'at Salat and then say: "O Allah! I ask you and turn to you through the intercession of my Prophet Muhammad, the Prophet of Mercy. O Muhammad! I seek intercession (أستشفع) through you to my lord for the return of my eyesight, that it may be fulfilled. O Allah, accept my intercession for myself and accept the intercession of my Prophet for the restoration of my sight. (The Prophet Peace be upon him said): **"WHENEVER YOU HAVE ANY NEED DO THE SAME"** [Tarikh Ibn Abi Khaythma, Volume No.3]

All the Rijaal of this hadith are "THIQAAT (trustworthy)" but again Albani and Ibn Taymiyyah used deception that Hamad bin Salama's addition is rejected (Naudhobillah). Such a statement is proof of Ibn Taymiyyah and his Muqalid Albani's ignorance in Usool ul hadith. The "ZIYADAH (ADDITION)" of "THIQA MA'MOON" narrator is accepted, especially if he is above the rank of Thiqah.

Imam Hammad bin Salamah (rah) is not only Thiqah but is rather "THIQA MA'MOON" "IMAM UL HADITH" "AMONGST ABDAAL" and has many more praises to the extent that some Muhaditheen considered him greater than Sufyan ath-Thawri in knowledge [Refer to

Tahdhib ul Kamaal and Tahdhib ut Tahdheeb under biography of Hamad bin Salamah bin Dinaar al Basri, also refer to Kitab ul Thiqaat of Ibn Hibban]

Imam Ibn Hibban (rah) said about Hamad bin Salamah "IN REGARDS TO HIS ZIYADA" in one hadith:

تفرد بها حماد ابن سلمة وهو ثقة مأمون وزيادة الألفاظ عندنا مقبولة عن الثقات إذ جائز أن يحضر جماعة شيخا في سماع شيء ثم يخفى على أحدهم بعض الشيء ويحفظه من هو مثله أو دونه

Translation: Hamad bin Salamah is "ALONE" in narrating this and he is "THIQA MA'MOON (WHICH IS AMONG HIGHEST GRADE OF AUTHENTICITY)" and according to us (Muhaditheen) "ADDITION IN WORDS" of (such narrators) is "ACCEPTED" because it is "JAIZ" that one group is present with Shaykh and then "SOMETHING REMAINS HIDDEN FROM SOMEONE AND THEN ANOTHER NARRATOR OF THEIR STANDARD OR "EVEN LOWER STANDARD" HAS MEMORIZED IT"

[Kitab ul Thiqaat, Volume # 8, Page # 1]

What a beautiful explanation by Imam Ibn Hibban (rah), now remember Ziyadah of even Thiqa narrator is accepted let alone "THIQA MA'MOON" and highest ranking Muhaditheen like Hamad bin Salamah.

If Wahabis say that his hadith becomes Shadh (odd), then they have to prove from Aqwaal of "MUTUALLY AGREED UPON" scholars directly who called this "ZIYADAH" as Shadh. It is ignorance of Wahabis that they will start calling all additions as Shadhohaath, there are many examples of authentic Ziyadaat being present Hadith books. Now the only way we could be refuted is by quoting "MUTUALLY AGREED UPON" scholars who passed hukm on "THIS" specific hadith to be "SHADH"

Things do not just stop here, look how Allah exposes Albani from his own words **and that too regarding same Hamad bin Salamah (rah)**. Albani without knowing about his contradictions said for same Hamaad bin Salamah in his Silsilat ul Ahadith as Sahiha:

و خالف الجماعة حماد بن سلمة فقال :

" عن هشام بن عروة عن أبي سلمة عنها مختصرا بلفظ :

" قالت : سابت النبي صلى الله عليه وسلم فسبقتة " .

أخرجه أحمد (6 / 261) و حماد ثقة حافظ فيحتمل أن يكون قد حفظ ما لم يحفظ

Translation: Hamaad bin Salamah (rah) "WENT AGAINST" a group (of Muhaditheen) and said: Hishaam bin Urwa narrated from Abi Salamah with abridged wording that (Aisha RA) said: I got ahead of Prophet (Peace be upon him) in race.

This is narrated by Ahmed (6/261) and "HAMAD IS THIQA HAFIDH" and I reckon "THAT HE REMEMBERED WHAT THEY (JAMAAT) DID NOT REMEMBER" [Silsilat ul Ahadith as-Sahihah (1/204)]

Although Albani has no clue about hadiths over here because Hamad has not gone against Jamaat in this specific hadith either, but still Albani says that "EVEN THOUGH HAMAAD **WENT AGAINST** GROUP OF OTHERS STILL HE REMEMBERED WHAT THE GROUP COULD NOT"

Allah is the best of planners and he exposes these Wahabis from their own words.

Imam al-Bukhari (rah) says in his Juzz Raf ul Yaddain (dubious book due to Mujhool narrator in it, whereas it is Hujjah upon Wahabis):

لأن هذه زيادة في الفعل والزيادة مقبولة إذا ثبت

Translation: This is the "ADDITION" in practice and addition of "THABAT IS ACCEPTED" [Juzz Raful Yaddain under Hadith # 80]

Imam Bukhari (rah) regarding the Ziyadah of doing Raful Yaddain in Sujood says:

أنه لاختلاف في ذلك إنما زاد بعضهم على بعض والزيادة مقبولة من أهل العلم

Translation: 'There is no difference in that some narration increase upon others and the ziyada (additional wording) are accepted from the people of knowledge'. [Juzz Raful Yaddain, under Hadith # 98]

Imam al Bayhaqi said:

الزيادة من الثقة

مقبولة

Translation: The Ziyadah (addition) of Thiqa is accepted [Sunnan al-Bayhaqi al Kubra (10/297)]

Imam al-Hakim (rah) said:

الزيادة من الثقة مقبولة

Translation: The Ziyada (addition) of Thiqa is "ACCEPTED" [Mustadrak al Hakim, Hadith # 2111]

Imam al-Hakim (rah) also beautifully said in his Muqadma of Mustadrak:

أن الزيادة في الأسانيد والمتون من الثقات مقبولة عند كافة فقهاء أهل الإسلام

Translation: "Near all the fuqaha (jurisprudents) of Islam the ziyada in chains and texts from thiqa (narrators) are accepted [Muqadma al Mustadrak, (1/42)]

Remember al-Hakim reviewed the early parts of Mustadrak and hence no blame of Tasahil could be put on Al-Hakim and he is to be accepted as the top authorities in Jarh wa't Ta'deel.

Imam an-Nawawi (rah) said:

واحتج الجمهور بأن الزيادة من الثقة مقبولة

Translation: The Majority take proof as Ziyada (addition) from Thiqa is "ACCEPTED" [Sharh Sahih Muslim (4/68)]

Imam al-Zarqani (rah) said:

زيادة من ثقة حافظ غير منافية فيجب قبولها

Translation: The Ziyadah (addition) from THIQA HAFIDH which does not have a "OPPOSING (STATEMENT)" then it is "NECESSARY TO ACCEPT IT" [Sharh of Muwatta Imam Malik (1/160)]

This statement is very important to understand and I have used this for a strong reason i.e. nobody has "OPPOSED" Hamad bin Salamah in this regard, remember opposition means that some other Muhadith should narrate contrary wording of the hadith like for example the Prophet (Peace be upon him) instead of saying:

"WHENEVER YOU HAVE ANY NEED DO THE SAME" would have said: "DO NOT DO THIS IN NEED BUT ONLY IN MY PRESENCE"

It is a challenge to whole Wahabi cult to show a single hadith from Uthman bin Hunayf which says opposite to Ziyadah of Hamad bin Salamah, hence the Ziyada of Hamad is accepted without doubt and cannot be called "SHADH" according to Usool ul Hadith.

Imam al-Hakim (rah) also said:

والتفرد من الثقات مقبول

Translation: The Tafarud (being alone in narrating) of a "THIQA IS ACCEPTED"
[Mustadrak ala Sahihayn (1/91)]

So even Taffarud of Hamad has to be accepted as he is "THIQA MA'MOON, HAFIDH, AMONGST ABDAAL, THIQA, THABIT, and many other praises, rather he was such a great Imam that Tahdhib ul Kamaal says:

وقال محمد بن عُبَيْدِ اللَّهِ بنِ الْمُنَادِي ، عن يونس بن محمد المؤدّب: ماتَ
حَمَّادُ بْنُ سَلَمَةَ فِي الْمَسْجِدِ وَهُوَ يُصَلِّي.

Translation: Muhammad bin UbaydUllah bin al-Munadi narrates from Yunus bin Muhammad: Hamad bin Salamah (rah) died "IN A MOSQUE WHILE PRAYING"
[Tahdhib ul Kamaal (5/182)]

ALLAH HU AKBAR !! Such a great Hafidh could not have attributed a lie to Prophet (Peace be upon him), remember had addition of Thiqa Ma'moon been his personal insertion then he would be counted as a Liar upon Prophet and anyone who intentionally lies upon Prophet shall be in hell fire (this cannot be even assumed for Hamaad because he died while praying and went straight to Jannah as hadiths attest, plus he was not a liar nor fabricator of hadiths)

Imam al Bukhari (rah) himself narrates about Hamad bin Salamah:

سمعت عبد الرحمن بن مهدي يقول: لم أر أحداً مثل حماد بن سلمة ومالك بن أنس

Translation: Abdur Rahman bin Mahdi was heard saying: "I HAVE NOT SEEN ANYONE" like Hamad bin Salamah (rah) and Malik bin Anas (rah) [Tarikh ul Kabeer (3/22)]

The Muhaditheen had put Hamad bin Salamah on par with Imam Malik (rah) ...
ALLAH HU AKBAR!

Now even if **assuming** for argument's sake that addition of Hamad is not accepted, still it will stand as a valid viewpoint of Hamad who was Thiqa Ma'moon and he cannot be accused of treachery and attributing lies to Prophet (Peace be upon him). This proves that classical Muhaditheen considered the hadith to be "MUTLAQ" and not time bound.

In the end I would like to show testimony from the house of Wahabis that this hadith is to be followed till today.

Scan Proofs first of primary book by Sunni scholar Hafidh Ibn Jazri (rah) on which Qadhi Shawkani leading Ghayr Muqalid authority wrote a Sharh (commentary):

الحصن الحصين

صلى الله عليه وسلم

من كلام سيد المرسلين

في الأذكار والأدعية النبوية

للإمام

أبي الخير محمد بن محمد بن محمد ابن الجزري

المكتبة العصرية

بيروت - لبنان

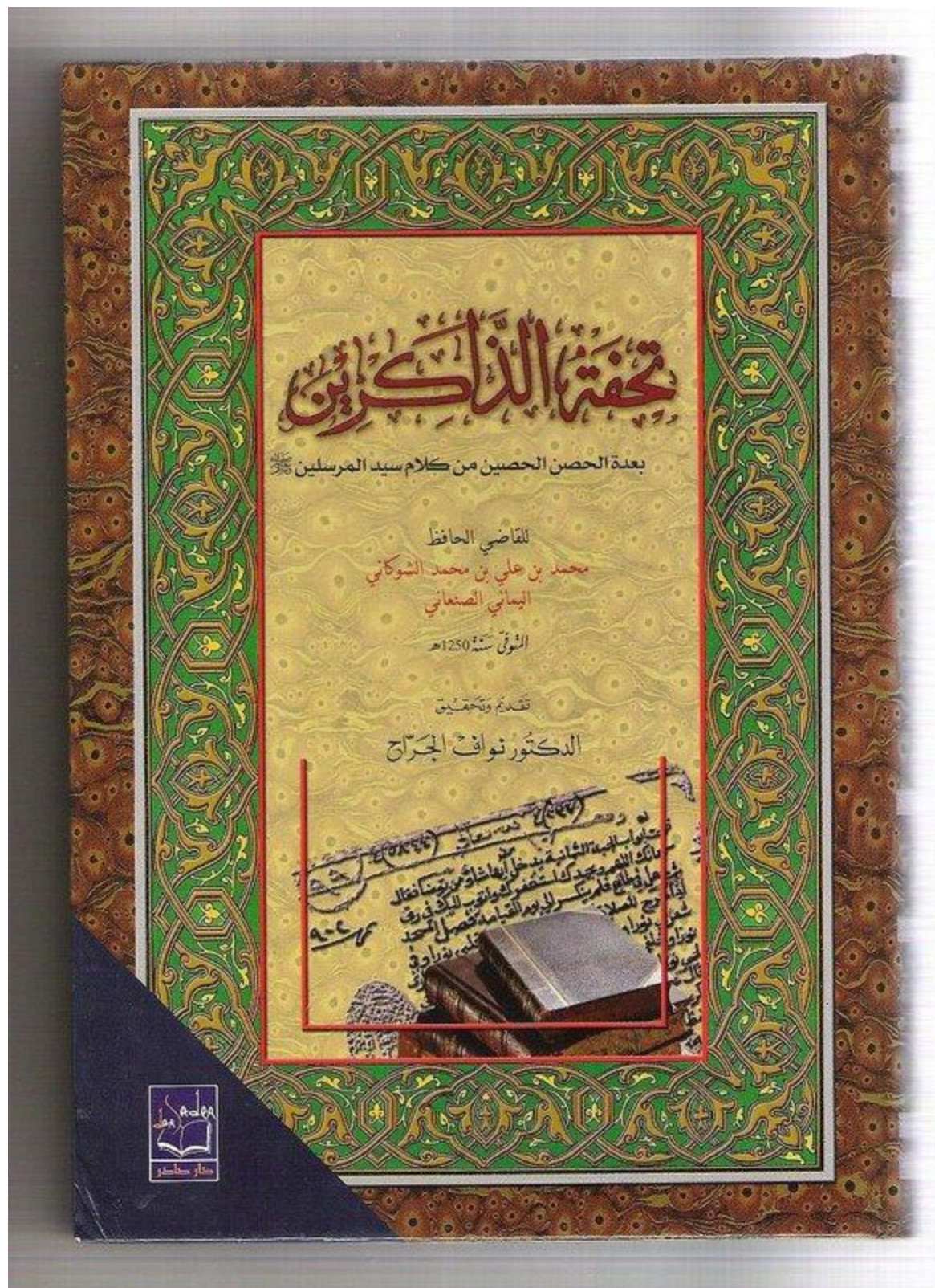
In al-Hisn ul Hiseen the famous book written on authentic supplications, It states in the Adaab ad-Dua (i.e. Etiquettes of making dua) section:

Translation: ...One should ask Allah through the "WASEELA (Intercession)" of Prophets and Pious servants of Allah... (towards the end Imam Ibn Jazri said) After completing the dua one should wipe his face with his hands [Al Hisnul Hiseen, Page No. 25]

Note: The former is considered Shirk/Bidah by deniers of Tawasul and the latter (i.e. wiping faces after dua) is also considered wrong by them, in simple words they are saying that the great author of world renowned book Hisn ul Hiseen did not even know basic Adaab of Dua but was rather indulged in Shirk & Bidah (Naudhobillah)

Qadhi Shawkani the big authority according to Wahabis explains the first part as:

Here are scan proofs:



الخضوع الترمذي. فأما ما رواه مسلم فهو من حديث علي رضي الله عنه، وفيه: «أنا عبدك ظلمت نفسي، واعترفت بذنبي»، وأما ما رواه ابن أبي شيبة فهو من قول مسلم بن يسار، قال: «لو كنت بين يدي ملك تطلب⁽¹⁾ حاجة لسرك أن تخشع له»، وأما ما رواه الترمذي فهو في أحاديث الاستسقاء من كتابه.

(قوله: وأن يسأل بأسماء الله⁽²⁾ العظام المحسنى، والأدعية المأثورة) أقول: يدل على ذلك قوله عز وجل ﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾ [الأعراف: 180]، وما أخرجه أبو داود والترمذي وحسنه، وابن ماجه وابن حبان في صحيحه والحاكم وقال: صحيح على شرطهما من حديث عبد الله بن بريدة عن أبيه أن رسول الله ﷺ سمع رجلاً يقول: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْوَاحِدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فقال: «لقد سألت الله بالاسم الذي إذا سئل به أعطى، وإذا دعي به أجاب»، وأخرج الترمذي وحسنه من حديث معاذ رضي الله عنه قال: سمع النبي ﷺ رجلاً وهو يقول: يا ذا الجلال والإكرام. فقال: «قد استجيب لك فسل»، وفي الباب أحاديث كثيرة سيأتي بعضها.

وجه التوسل بالأنبياء وبالصالحين

(قوله: ويتوسل إلى الله سبحانه بأنبيائه والصالحين) أقول: ومن التوسل بالأنبياء ما أخرجه الترمذي، وقال: حسن صحيح غريب، والنسائي، وابن ماجه، وابن خزيمة في صحيحه والحاكم. وقال: صحيح على شرط البخاري ومسلم من حديث عثمان بن حنيف رضي الله عنه أن أعمى أتى النبي ﷺ فقال: يا رسول الله ادع الله أن يكشف لي عن بصري. قال: «أو أدعك» فقال: يا رسول الله إني قد شق علي ذهاب بصري. قال: فانطلق فتوضأ ثم صل ركعتين، ثم قل: «اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ»: الحديث، وسيأتي هذا الحديث في هذا الكتاب عند ذكر صلاة الحاجة. وأما التوسل بالصالحين. فممن ما ثبت في الصحيح أن الصحابة استسقوا بالعباس رضي الله عنه عن رسول الله ﷺ، وقال عمر رضي الله عنه: «اللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِينَا» إلخ.

(قوله: يخفض صوت) أقول: لحديث: «أربعوا على أنفسكم فإنكم لن تدعوا أصم ولا غافياً»، وهو في الصحيحين وغيرهما من حديث أبي موسى رضي الله عنه.

(قوله: واعترف بذنبي) أقول: لقوله ﷺ في حديث علي رضي الله عنه عند مسلم: «ظلمت نفسي واعترفت بذنبي فاغفر لي ذنوبي جميعها».

(قوله: ويبدأ بنفسه) أقول: وجه ذلك ما روي من الأحاديث المصرحة بأنه يبدأ الإنسان بنفسه، وأخرج الترمذي وقال: حسن صحيح غريب عن ابن عمر رضي الله عنهما. قال: كان رسول الله ﷺ إذا ذكر أحداً فدعا له بدأ بنفسه.

(قوله: ولا يخص نفسه إن كان إماماً) أقول: لحديث: «لا يؤم رجل قوماً فيخص نفسه بالدعاء

(1) في «ز»: لطلب حاجة.

(2) في «ز»: بأسمائه.

Translation: Qadhi Shawkani explains the saying of Imam Ibn al-Jarzi (rah) in his book Hisn ul Hiseen i.e. **One should ask Allah through the intermediary of Anbiya and Pious servants of Allah: I (Ash-Shawkani) say that to seek Intercession with Allah through Prophets and Righteous (is proven) as is narrated by Tirmidhi who called it Hassan Sahih Gharib, also narrated by Nasai'i, Ibn Majah, Ibn Khuzayma in his**

"Sahih" Hakim who said: It is Sahih on the criteria of Bukhari and Muslim, the Hadith of Uthman bin HUNAIF (ra) that a blind man came to the Prophet (Allah bless him & give him peace) and said: "I've been afflicted in my eyesight, so pray to Allah for me". The Prophet (Allah bless him & give him peace) said: "Go perform ablution (Wudu), perform two rak'at Salat and then say: **"O Allah! I ask you and turn to you by the virtue of intercession of Propther Muhammad (Peace be upon him), The Prophet of Mercy.** This hadith is mentioned in the book (with chapter) of Salaat al Hajah. And regarding Tawassul through righteous people, It is proven from Sahih (Bukhari) that Sahaba used to seek rain through Abbas (ra) the uncle of Prophet (Peace be upon him). Umar (ra) said: O Allah we turn to you through the means of Prophet's uncle [Tuhfa tul Dhakireen, Page No. 48]

And Qadhi Shawkani also said:

وفي الحديث دليل على جواز التوسل برسول الله صلى الله عليه وسلم إلى الله عز وجل مع اعتقاد أن الفاعل هو الله سبحانه وتعالى وأنه المعطي المانع ما شاء كان وما يشأ لم يكن

Translation: **And in this hadith is the Proof on permissibility of seeking intercession to Allah through Prophet (Peace be upon him)** but with the belief that Allah Subhanahu wa Ta'la is the one who grants or takes, whatever He wills happens and whatever he does not will cannot happen. [Tuhfa tul Dhakireen, Page No. 138]

This is our exact belief on Tawasul.

Our discussion on the hadith of Uthman bin Hunayf is now over, let us now come towards the second Sahih "MAWQUF ROUTE" after the passing away of Prophet (Peace be upon him)

Hadith # (B)

This report is a Sahih Mawquf route from same Uthman bin Hunayf (ra), but this time it is called the hadith of "MAN IN NEED." Ahlus Sunnah challenges the whole Wahabi cult to prove the following authentication with proofs from classical scholars.

The Hadith states:

أَنَّ رَجُلًا كَانَ يَخْتَلِفُ إِلَى عُثْمَانَ بْنِ عَفَّانٍ رَضِيَ اللَّهُ عَنْهُ فِي حَاجَةٍ لَهُ، وَكَانَ
عُثْمَانُ لَا يَلْتَفِتُ إِلَيْهِ، وَلَا يَنْظُرُ فِي حَاجَتِهِ، فَلَقِيَ عُثْمَانَ بْنَ حُنَيْفٍ فَشَكَا ذَلِكَ إِلَيْهِ،
فَقَالَ لَهُ عُثْمَانُ بْنُ حُنَيْفٍ: أَنْتِ الْمِيضَاءُ فَتَوَضَّأْ، ثُمَّ أَنْتِ الْمَسْجِدَ فَصَلِّ فِيهِ رَكَعَتَيْنِ،
ثُمَّ قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّنَا مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ، يَا مُحَمَّدُ! إِنِّي

أَتَوَجَّهُ بِكَ إِلَى رَبِّي فَيَقْضِي حَاجَتِي، وَتَذْكُرُ حَاجَتَكَ وَرُحَّ إِلَيَّ حَتَّى أَرْوَحَ مَعَكَ، فَأَنْطَلِقَ الرَّجُلُ فَصَنَعَ مَا قَالَ لَهُ، ثُمَّ أَتَى بَابَ عُثْمَانَ فَجَاءَ الْبَوَّابُ حَتَّى أَخَذَ بِيَدِهِ، فَأَدْخَلَهُ عَلَى عُثْمَانَ بْنِ عَفَّانَ فَأَجْلَسَهُ مَعَهُ عَلَى الطَّنْفَسَةِ، وَقَالَ: مَا حَاجَتُكَ؟ فَذَكَرَ حَاجَتَهُ فَقَضَاهَا لَهُ، ثُمَّ قَالَ: مَا ذَكَرْتُ حَاجَتَكَ حَتَّى كَانَتْ هَذِهِ السَّاعَةُ، وَقَالَ: مَا كَانَتْ لَكَ مِنْ حَاجَةٍ فَأَنْتِنَا، ثُمَّ إِنَّ الرَّجُلَ خَرَجَ مِنْ عِنْدِهِ فَلَقِيَ عُثْمَانَ بْنَ حُنَيْفٍ فَقَالَ لَهُ: جَزَاكَ اللَّهُ خَيْرًا، مَا كَانَ يَنْظُرُ فِي حَاجَتِي، وَلَا يَلْتَفِتُ إِلَيَّ حَتَّى كَلَّمْتُهُ فِيَّ، فَقَالَ عُثْمَانُ بْنُ حُنَيْفٍ: وَاللَّهِ مَا كَلَّمْتُهُ، وَلَكِنْ شَهِدْتُ رَسُولَ اللَّهِ، وَأَتَاهُ رَجُلٌ ضَرِيرٌ فَشَكَا إِلَيْهِ ذَهَابَ بَصَرِهِ، فَقَالَ لَهُ النَّبِيُّ: «أَوْ تَصْبِرُ»، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ لَيْسَ لِي قَائِدٌ، وَقَدْ شَقَّ عَلَيَّ؟ فَقَالَ لَهُ النَّبِيُّ: «أَنْتِ الْمِيضَاءُ فَتَوَضَّأْ، ثُمَّ صَلِّ رَكْعَتَيْنِ، ثُمَّ ادْعُ بِهِذِهِ الدَّعَوَاتِ»، فَقَالَ عُثْمَانُ بْنُ حُنَيْفٍ: فَوَاللَّهِ مَا تَفَرَّقْنَا، وَطَالَ بِنَا الْحَدِيثَ حَتَّى دَخَلَ عَلَيْنَا الرَّجُلُ كَأَنَّهُ لَمْ يَكُنْ بِهِ ضَرٌّ قَطُّ

It is reported from the same Uthman ibn Hunaif that a person repeatedly visited Uthman bin Affan (ra) concerning something he needed, but Uthman paid no attention to him. The man went to Uthman bin Hunaif (ra) and complained to him about the matter- [Note: this was after the dhahiri passing away of the Prophet and also after the caliphates of Abu Bakr and Umar], **So Uthman bin Hunaif said : Go to the place of Wudhu, then come to the Masjid, perform two Rak'at and then say :** "O Allah! I ask you and turn to you through the intercession of my Prophet Muhammad, the Prophet of Mercy. O Muhammad! I turn through you to my lord that He fulfils my need"..... until the end of the same hadith. [References given in introduction]

Now the challenge is: Prove from "3 UNANIMOUSLY ACCEPTED (MUTAFQA ALAIH) MUHADITHEEN (HADITH EXPERTS) OF PAST WHO SAID THAT HADITH OF MAN IN NEED IS DA'EEF LET ALONE FORGED"

The Wahabis have to show 3 Muhaditheen, because ahlus-sunna will show 2 hadith experts who authenticated this hadith.

Authentication # 1

Imam Muhammad bin Yusuf al-Salihi (rah) said about Hadith of man in need:

الباب الخامس في ذكر من توسل به - صلى الله عليه وسلم - بعد موته
عن عثمان بن حنيف أن رجلاً كان - والبيهقي - بإسناد متصل ورجاله ثقات روى الطبراني
يختلف إلى عثمان بن عفان في حاجة

Translation: Chapter 5: Regarding Tawassul through the Prophet (Peace be upon him) **"AFTER HIS DEATH"**.

It is narrated by At-Tabrani and al-Bayhaqi **"WITH CONTINEOUS CHAIN (بإسناد متصل) AND HAVING THIQA NARRATORS (ورجاله ثقات)"** the hadith of Uthman bin Hunaif (ra) that a man came to Uthman bin Affan (ra) regarding his Hajah... until the end of same hadith [Muhammad bin Yusuf al-Salihi in Subl ul Huda, Volume No.12, Page No. 407]

Now the challenge above is given to wahabis with full authority (Note: Mutually agreed means scholars which are hujjah on both parties not Bida'ee scholars like Ibn Taymiyyah and company who are not Hujjah upon us)

The Wahabi Asim in frustration said: With regards to the authentication of "SOOFI MUHAMMAD BIN YOUSAF SALIHI" then we say he erred because he was inclined towards Sufism of 10th Century.

What an absurd, rather patehtic reply indeed. What is your worth Mr Asim and who are these "we" which you are talking about? Even Albani did not challenge the

authentication by Imam Ibn Yusuf al Salihi (Rahimahullah), so are you becoming a muhadith yourself along with some other pseudo people like Zubayr Zai? If yes then remember your Wahabi gurus are not even dust on the feet of classical scholars like Ibn Yusuf al Salihi (Rahimahullah). Secondly it is a lie that Imam Ibn Yusuf al Salihi (rah) was a 10th century scholar, he was contemporary of Imam Jalal ud-din Suyuti (rah) and he died in 942 AH so he died within 9th century. You Wahabis deny mutually agreed upon scholars of past when things go against you but still you have the audacity to quote recent people like Albani and Abdur Rahman al Faqeeh against Tawassul and on top of that assume that we ahlus sunnah will accept their pseudo interpretations? Wishful thinking indeed!

Thirdly: Look at the hate coming out of Wahabi filthy mouths in regards to Muhaditheen and upright Ulama. They bash great scholars just because they were Sufis, so what will they say about other classical Muhaditheen who narrated even hadiths from "SUFIS AND PRAISED THEM IN BAAB OF ASMA UR RIJAAL"

Please read our article on Merits of Sufis here: http://www.ahlus-sunna.com/index.php?option=com_content&view=article&id=64&Itemid=129

I would like to show 1 extract from this article:

1. Imam al Bayhaqi (rah) narrates many ahadith in praise of Sufis in his hadith work Shu'ab ul Iman, in one hadith he mentions the chain of narrators as

حدثني علي بن محمد بن خالد شيخ عصره في التصوف أخبرنا أبو عبد الله الحافظ أخبرني أبو بكر محمد بن داود بن سليمان

Translation: It is narrated by Abu Abdullah al-Hafidh who heard from Abu Bakr Muhammad bin Dawud bin Sulayman **"THE SHEIKH OF HIS TIME IN TASSAWUF"** who heard from Ali bin Muhammad bin Khalid...[Shu'ab ul Imaan, Volume No. 3, Page No. 170, Hadith # 3251]

al-Dhahabi (rah) says of this Muhadith

أبو بكر، محمد بن داود بن سليمان النيسابوري الزاهد... قال أبو الفتح القواس: سمعت منه، شيخ الصوفية الإمام الحافظ الرباني العابد، شيخ عصره في التصوف، وكان يقال: إنه من الأولياء وسئل الدارقطني عنه، فقال: فاضل ثقة أرحه الحاكم، وقال: هو

Translation: The Imam, the Godly Hafidh. The devout worshipper. "THE SHEIKH OF SUFIS" Abu Bakr Muhammad bin Dawud bin Sulayman al-Naysaburi. **"THE ZAHID"**...Imam Abu Fatah was heard saying: He is amongst the **"AWLIYA"**...Imam DaraQutni was asked about him and he said: He is **"FADHIL AND THIQA"**...Imam Hakim also narrated from him and said: **He was sheikh of Tasawwuf in his time** [Siyar A'lam al-Nubala Volume No. 12, Page No. 83]

[End Quote]

So it is Dajl of Wahabis to brush aside Muhaditheen by just calling them Sufis. This way many many hadiths will have to be rejected because many narrators in hadiths are "THIQA SUFIS"

Then wahabis quoted an irrelevant example from Ibn Yusuf al Salihi (rah) assuming that doing Qiyaam for veneration of Prophet (Peace be upon him) is relevant to this topic.

How on earth is this relevant to the hadith of Uthman bin Affan (ra)'s tenure? The Wahabi fuel had ended so he just started to go here and there, firing arrows in the air like typical wahabis do.

We would like to prove Imam Ibn Yusuf al Salihi (Rahimahullah) as a great Muhadith, A'lim, Salih, and Muhaqiq so that no confusion is left behind. The Wahabi asim has relied on Muftadi scholars like Albani, Bin Baaz, and their tails like Zubayr Ali Zai the bandwagon of misguidance.

It is an undeniable principle that Wahabi pseudo Muhaditheen are not hujjah upon us (for example if Ahlus Sunnah quotes only Allama Ahmed Ridha Khan Rahimahullah against Wahabis and starts believing that he is Hujjah upon Wahabis then that would be illogical).

On the other hand Imam Ibn Yusuf al Salihi (rah) is Hujjah upon both Wahabis and Sunnis, none of the scholars of his time rejected him by just calling him Sufi, this is Dajl and trick of Wahabis to let down a great Muhadith just like same Asim even tried to call Imam Shams ud din Ramli (rah) and Imam al-Qastallani (rah) as Mushrikeen because they approved Istighatha [Imam al-Qastallani the great Sharih

of Bukhari even did Istighatha from Prophet (Peace be upon him) being in Makkah let alone Madina]

Greatness of Imam Ibn Yusuf al-Salihi (rah). In the Muqadma of Subl-ul Huda war Rashaad it says:

قال الشعراني في ذيل طبقاته. " كان عالما صالحا مفننا في العلوم

Translation: Imam al-Sha'rani (rah) said: Ibn Yusuf al Salihi is an "ALIM (SCHOLAR), and SALIH (RIGHTEOUS)... [Subl ul Huda War Rashaad in Muqadma of publishers (1/38), Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

If Wahabis deny the great scholar Abdul Wahab Sha'rani (Rahimahullah) then here is what other great authorities said of al-Sha'rani (rah):

شيخنا العارف عبد الوهاب الشعراني

Translation: My Shaykh, the A'arif (knower of Allah) Abdul Wahab al-Sha'rani [al-Manawi in Faydh ul Qadeer (2/78)]

If Wahabis also deny Imam al-Manawi (rah) in arrogance, then here is what another great authority said:

ولي الله الرباني سيدي عبد الوهاب الشعراني

Translation: **The Wali of Allah al-Rabbani**, Sayyidi Abdul Wahab al-Sh'arani [Ibn Imad al Hanbli in Shadhrat al Dhahab under biography of people in 637 AH]

Then it says at Page #3 in Muqadma of Moulif in Subul ul Huda war Rashad:

قال سيدنا ومولانا وشيخنا شيخ الإسلام خاتمة المحدثين والأعلام، أبو عبد الله محمد ابن يوسف الشامي، رحمه الله تعالى

Transliteration: Qala Sayyiduna wa Mawlana, Wa Shaykhuna, "SHAYKH UL ISLAMI, **KHATIMATUL MUHADITHEENA** WAL-A'LAAMI, ABU ABDILLAH MUHAMMADU IBNU YUSUF ASH-SHAMI RAHIMAHULLAHU TA'LA"

Translation: The Master, the Mawlana, the shaykh, the shaykh ul islam, **the final of muhaditheen** in the world, Abu Abdullah Muhammad bin Yusuf ash-Shami "MAY ALLAH THE EXALTED'S MERCY BE UPON HIM" [Subl ul Huda war Rashaad (1/3) in Muqadma of Moulif, Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon, with Tehqeeq of Shaykh Adil Ahmed Abdul Maujood, and Shaykh Ali Muhammad – Allah's Mercy be upon both]

ALLAH HU AKBAR, look how he is called as "FINAL OF MUHADITHEEN (I.E. KHATIMATUL MUHADITHEEN)"

Final of Muhaditheen is a term used for great Muhaditheen who had reached peak in the field.

Download the book from Wahabi website here⁵⁶:

Imam Abdul Wahaab al-Sha'rani (rah) was a great scholar himself and accepted by all, but wahabis have this habit of rejecting all great Sufi scholars (even of past) if they went against their methodology.

Now I would like to present detailed analysis on the "SAHIH CHAINS AND MUTIPLE NARRATORS NARRATING FROM SHABEEB BIN SA'EED (RAHIMAHULLAH) WHOM WAHABIS ACCUSE WRONGLY"

Remember that when Multiple narrators mention this report from Shabeeb bin Sa'eed then there remains no doubt of it being confirmed and the Ilzaam due to Ibn Wahb is totally lifted.

Authentic Sanad # 1 via Imam al-Bayhaqi.

أخبرنا أبو علي الحسن بن أحمد بن إبراهيم بن شاذان، أنبأنا عبد الله بن جعفر بن درستويه، حدثنا يعقوب بن سفيان، حدثنا أحمد بن شبيب بن سعيد، فذكره بطوله

[Dalayl un Nubuawah (6/168), Published by Dar ul Kutb al ILmiyyah]

Important Note: There is no Abdullah bin Wahb in this chain.

⁵⁶ <http://www.almeshkat.net/books/open.php?cat=44&book=1861#.UewfOvmw2uI>

إني أتوجه بك إلى ربي فتقضي لي حاجتي ، واذكر حاجتك ، ثم رُحْ حتى أُرْفَع ، فانطلق الرجل وصَنَعَ ذلك ، ثم أتى باب عثمان بن عفان رضي الله عنه ، فجاء البواب ، فأخذ بيده فأدخله على عثمان ، فأجلسه معه على الطنفسة ، فقال انظر ما كانت لك من حاجة ، ثم إن الرجل خرج من عنده فلقى عثمان بن حنيف ، فقال [له]^(٢) جزاك الله خيراً ما كان ينظر في حاجتي ولا يلتفت إليّ حتى كلمته فقال له عثمان بن حنيف ما كلمته ولكني سمعت رسول الله ﷺ وجاءه ضرير فشكى إليه ذهاب بصره فقال له النبي ﷺ : أو تصبر ؟ فقال : يا رسول الله ليس لي قائد ، وقد شق عليّ ، فقال أنت الميضاة فتوضأ ، وصل ركعتين ثم قل : اللهم إني أسألك وأتوجه إليك بنبيك نبي الرحمة ، يا محمد إني أتوجه بك إلى ربي فيجلي لي عن بصري ، اللهم شفعه فيّ وشفعني في نفسي قال عثمان : فوالله ما تفرقنا وطال بنا الحديث حتى دخل الرجل كأن لم يكن به ضرر ، وقد رواه أحمد بن حنبل عن سعيد ، عن أبيه أيضاً بطوله^(٣) .

أخبرنا أبو علي الحسن بن أحمد بن إبراهيم بن شاذان ، أنبأنا عبد الله بن جعفر بن درستويه ، حدثنا يعقوب بن سفيان ، حدثنا أحمد بن شبيب بن سعيد فذكره بطوله وهذه زيادة ألحقناها به في شهر رمضان سنة أربع وأربعين .

ورواه أيضاً هشام الدستوائي عن أبي جعفر ، عن أبي أمامة بن سهل ، عن عمه وهو عثمان بن حنيف .

(٢) سقطت من (ح)
(٣) راجع (١) .

This chain is absolutely Sahih, it does not contain Ibn Wahb (rah) due to whom Wahabis accuse Shabeeb (rah) that when Shabeeb narrated via Ibn Wahb then he narrates Manakeer (we will also refute this point of Wahabis later on)

Authenticated Sanad # 2 by Imam al-Bayhaqi

أخبرنا أبو سعيد عبد الملك بن أبي عثمان الزاهد ، رحمه الله ، أنبأنا الإمام أبو بكر محمد بن علي بن إسماعيل الشاشي القفال ، قال: أنبأنا أبو عروبة ، **حدثنا العباس بن الفرج ، حدثنا إسماعيل بن شبيب ، حدثنا أبي ، عن روح بن القاسم ، عن أبي جعفر المديني ، عن أبي أمامة بن سهل بن حنيف**

[Dalayl un Nubuwwah (1/167), Dar ul Kutb al iLmiyyah]

Note: Again there is no Abdullah bin Wahb in chain (This is important to know once you read the Usooli discussion on chain)

Scan proof:

أُبْصِرَ ، ورويناه في كتاب الدعوات بإسناد صحيح عن روح بن عباد عن شعبة ،
ففعِل الرجل فَبَرًا .

وكذلك رواه حماد بن سلمة عن أبي جعفر الخطمي .

وأخبرنا أبو عبد الله الحافظ ، أنبأنا أبو محمد بن عبد العزيز بن عبد الرحمن
الريالي بمكة ، حدثنا محمد بن علي بن يزيد الصائغ ، حدثنا أحمد بن شبيب
ابن سعيد الحبطي قال حدثني أبي ، عن روح بن القاسم ، عن أبي جعفر
المديني وهو الخطمي ، عن أبي أمامة بن سهل بن حنيف عن عمه عثمان بن
حنيف ، قال :

سمعتُ رسول الله ﷺ وجاءه رَجُلٌ ضَرِيرٌ فشكا إليه ذهاب بصره فقال يا
رسول الله ليس لي قائد وقد شق علي فقال رسول الله ﷺ أنت المَيضَاءُ فتوضأ ثم
صلَّ ركعتين ، ثم قل : اللهم إني أسألك وأتوجه إليك بنبيك محمد ﷺ نبي
الرحمة ، يا محمد ! اني أتوجه بك إلى ربي فيجلى لي بصري ، اللهم شفعه في
وشفعني في نفسي ، قال عثمان : فوالله ما نفرقنا ولا طال الحديث حتى دخل
الرجل وكأنه لم يكن به ضَرْقُ قط .

أخبرنا أبو سعيد عبد الملك بن أبي عثمان الزاهد رحمه الله ، أنبأنا الإمام
أبو بكر محمد بن علي بن إسماعيل الشاشي القفال ، قال : أنبأنا أبو عروبة ،
حدثنا العباس بن الفرّج ، حدثنا إسماعيل بن شبيب ، حدثنا أبي عن روح بن
القاسم ، عن أبي جعفر المديني ، عن أبي أمامة بن سهل بن حنيف أن رجلاً
كان يختلف إلى عثمان بن عفان رضي الله عنه في حاجته ، وكان عثمان لا
يلتفت إليه ولا ينظر في حاجته ، فلقي عثمان بن حنيف فشكى إليه ذلك فقال له
عثمان بن حنيف : أنت المَيضَاءُ فتوضأ ثم اتى المسجد فصلَّ ركعتين ، ثم
قل : اللهم إني أسألك وأتوجه إليك بنبيك محمد ﷺ نبي الرحمة ، يا محمد

Both these chains do not contain Ibn Wahb, although even presence of Ibn Wahb does not have effect on the chain according to Usool ul Hadith as it shall be

established, but still to satisfy Wahabis completely we are also relying on chains not having Ibn Wahb.

The latter chain contains son of Shabeeb called "ISMAIL BIN SHABEEB" who narrates from his father "Shabeeb bin Sa'eed"

The Wahabis cannot accuse first chain but say that in 2nd chain Ismail bin Shabeeb is unknown in books of Rijal (unlike the other son of Shabeeb i.e. Ahmed bin Shabeeb who is Thiqah and well known). This is ignorance of Wahabis because Ismail is son of Shabeeb as clearly mentioned in the chain itself, now if books of Rijal do not mention him then it does not mean he is a weak narrator.

We would like to make an Usooli discussion here so that no confusion is left in minds of people. If there is no mention of some narrator in books of Rijal whether about him being Majhool, Thiqah or Da'eef then the narrator becomes "MASTOOR" and the Usool about such narrators is that if he narrates from "THIQAATAN" i.e. adjacent narrators to him are both thiqah then even "HIS ADALAT IS PROVEN"

Here are the proofs:

Proof # 1

الدارقطني: من روى عنه ثقتان، فقد ارتفعت جهالته، وثبتت عدالته

Translation: Imam al-Daraqutni (rah) said: One who narrates from **Thiqataan** (i.e. 2 thiqah narrators before and after him) then **his Jahalat is removed rather his "Adalat (authentication)" is proven** [Fath ul Mughees (1/298)]

So Adalat of Ismail bin Shabeeb is proven because both the before and after narrators from him are "THIQA" before is Abas bin al-Farj, regarding him Muhaditheen said:

عَبَّاسُ بْنُ الْفَرَجِ، الْعَلَامَةُ الْحَافِظُ، شَيْخُ الْأَدَبِ،

Translation: Abas bin al-Farj, the **"ALLAMA" "HAFIDH" "SHEIKH ADEEB"** [Siyar A'lam an Nubala (10/265)]

And remember Abbas bin al-Farj is narrating with Sareeh Tahdeeth (حديثاً) here i.e. Ismail bin Shabeeb was his confirmed Shaykh, plus Abbas bin al-

Farj is not a Mudalis hence he cannot be accused either. This by itself proves Ismail bin Shabeeb to be Ma'roof.

Then Ismail narrates with Sareeh Tahdeeth from his father Shabeeb bin Sa'eed. Regarding Shabeeb bin Sa'eed (rah) Imam al-Hakim has authenticated both Marfu and Mawquf routes. He said after narrating hadith of Blind Sahabi (RA):

شبيب بن سعيد الحبطي عن روح بن القاسم زيادات في المتن والإسناد والقول فيه قول شبيب فإنه ثقة مأمون

Translation: Shabib ibn Sa'id al-Habati narrated by way of Ruh ibn al-Qàsim with some additions to the text (matn) and the chain (isnad). **The decision in this matter is that of Shabib, he is utterly reliable (thiqah Ma'mun)**. [Mustadrak: Hadith #1929]

Even if there is no Tawtheeq of Ismail bin Shabeeb (rah) he still becomes **"JAIZ UL HADITH"** because Imam al-Dhahabi (rah) while mentioning Ziyaad bin Maleek said:

شيخ مستور، ما وثق ولا ضعف، فهو جائز الحديث

Translation: He is a hidden (Mastoor) Shaykh, **who has neither Tawtheeq nor weakness upon him, he is "JAIZ UL HADITH"** [Meezan ul Aitidal (2/93)]

It is now a challenge to whole Wahabi cult to prove Ismail bin Shabeeb (rah) as a "WEAK NARRATOR" directly from the books of Rijal. Remember in Islam we cannot do backbiting, so any Muhadith who is not mentioned in books of Rijal does not become weak automatically, rather according to Qur'an and Sunnah we are strictly told to have Husn al Dhan (good opinion).

Secondly books of Rijal were written by mortal men, if they forgot to mention some narrator then it does not mean the narrator has to be intentionally declared weak. Plus the Muhaditheen could not have possibly mentioned all narrators in books.

Above all, this narrator is considered Thiqah by Imam al-Bayhaqi (rah) because he said in the muqadma of his Dalayl an Nubuwwah:

ويعلم أن كل حديث أوردته فيه قد أرففته بما يشير إلى صحته أو تركته مبهماً وهو مقبول في مثل ما أخرجه وما عسى أوردته بإسناد فيه ضعف أشرت إلى ضعفه وجعلت الاعتماد على غيره

Translation: You should know that **"EVERY HADITH"** which I have narrated in (Dalail an Nabuwah) then before It I have mentioned a hadith **which points towards it's "AUTHENTICITY"**, and when I have left any hadith as **"MUBHAM (VAGUE) THEN IT IS MAQBOOL (ACCEPTED) TOO JUST LIKE THE ONE WHICH I HAVE NARRATED"** and I have not narrated a report with chain which has waekness (but) I have also pointed its weakness and trusted some report other than that. [Dalail an Nabuwah (1/46)]

Then Imam al-Bayhaqi (rah) said:

وعادتي في كتبي المصنفة في الأصول والفروع الاقتصار من الأخبار على ما يصح منها دون ما لا يصح أو التمييز بين ما يصح منها وما لا يصح
...

Translation: My procedure is that I rely only on **"SAHIH REPORTS"** from all the books on Usool and Furoh, and I have **"REJECTED THOSE WHICH ARE NOT SAHIH"** and my way is to **"Distinguish sahih from non-Sahih"** [Dalail al Nabuwah (1/47)]

Even Imam al-Dhahabi (rah) said about Dalayl un Nubuwah:

قال فيه الحافظ الذ هبي: عليك به فإنه كله هدى ونور

Translation: In this regard (i.e. Regarding Dalail an Nabuwah of Imam al-Bayhaqi) **Hafidh al-Dhahabi (rah) said: Whatever is in it is "TOTAL GUIDANCE AND NUR"** [Sharh ala Muwahib (1/120)]

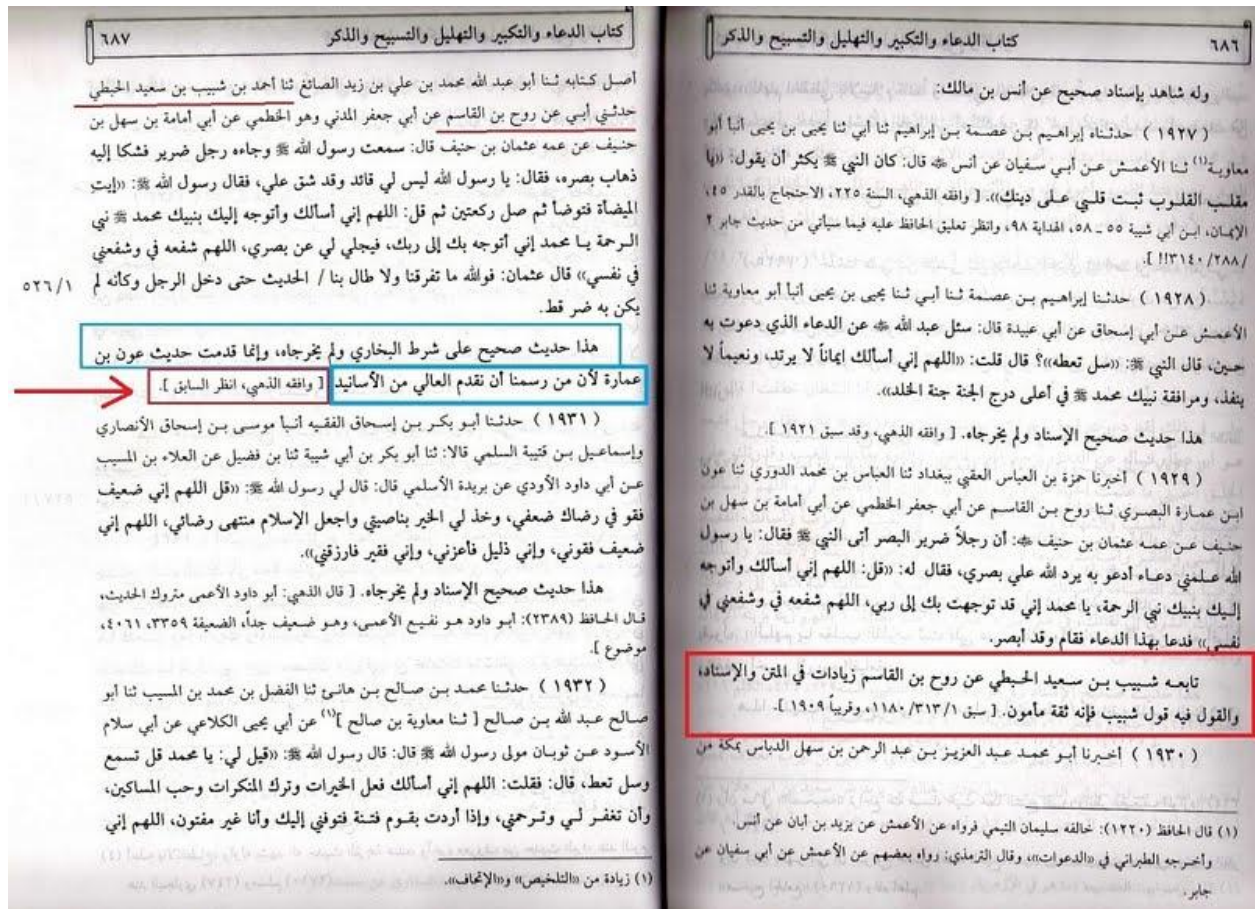
Remember O Wahabis, this quote of total guidance and Nur refers to all Hadiths which Imam al-Bayhaqi (rah) authenticated according to the Usool he mentioned in the Muqadma. Hence the hadith of Blind man and Man in need both are proven authentic by Imam al Bayhaqi because he has nowhere hinted towards weakness of any of those reports, plus he has shown different Asaneed, plus he has shown the hadith of Blind man first as proof on next ones.

According to the criteria of Imam al-Bayhaqi (rah) he has authenticated the hadith of Man in Need by narrating the hadith of Uthman bin Hunayf (ra) before it and he has not declared any of them (whether the Marfu or Mawquf route) as weak, hence all Rijal including Ismail bin Shabeeb are Thiqa according to him.

Now Wahabis might irrelevently quote al-Dhahabi (rah) the student of Ibn Taymiiyyah in this regard that "GOOD NUMBER (i.e. 50%)" of hadiths in Hakim are indeed on criteria of Sahihayn, whereas many are not (but still sahih), and some are Weak and even forged.

First of all, we are not talking about Imam al-Hakim (rah) only but also Imam al-Bayhaqi (rah)'s authentication. Secondly: Imam al-Bayhaqi (rah)'s Usool in Muqadma of Dalail could only be challenged with Sareeh (explicit) hukm on this specific hadith to be weak (i.e. from mutually agreed upon scholars). Thirdly: The hadith of Shabeeb bin Sa'eed without chain having Yunus which Imam al-Hakim (rah) declared "SAHIH ON CRITERIA OF BUKHARI" Imam al-Dhahabi (rah) has himself accepted authentication of al-Hakim, hence even according to al-Dhahabi the hadith is Sahih on criteria of Bukhari. [Refer to Talkhees of al Dhahabi under Hadith # 1930]

Scan Proof:



Here Imam al-Hakim (rah) has also authenticated the addition and based the ruling on the fact that it depends on Shabeeb bin Sa'eed who is **"THIQA M'AMUN** (ONE OF THE HIGHEST DEGREES OF AUTHENTICATION)"

Albani has done fraud over here, he knew that Imam al-Hakim (rah) had proven Shabeeb as Thiqa Ma'moon "UNCONDITIONALLY" whether he narrates from Yunus bin Yazeed's book or not, but Albani cleverly ignored the un conditional Ta'deel of Shabeeb as shown by Imam al-Hakim (rah). This quote of al-Hakim actually proves that hadith of Man in need to be "SAHIH" too because the Ziyadah in Sanad and Matn is about that hadith and Imam al-Hakim (rah) has authenticated it by narrating it in Ikhtisaar form.

And then he narrated the next hadith without the chain having "YUNUS" in it and still calls it:

هذا حديث صحيح على شرط البخاري ولم يخرجاه

Translation: This hadith is "SAHIH ON THE CRITERIA OF BUKHARI" but he has not narrated it [ibid]

Here is what other Muhaditheen said of Shabeeb bin Sa'eed (rah):

شَبِيبُ بْنُ سَعِيدِ التَّمِيمِيِّ الْخَطْبِيِّ ، أَبُو سَعِيدِ الْبَصْرِيِّ ، وَالِدُ أَحْمَدَ بْنِ شَبِيبِ بْنِ سَعِيدٍ .
روى عن أنس بن مالك، وأبان بن أبي عيَّاش، وروح بن القاسم، وشعبة بن الحجاج، ومحمد بن عمرو بن علقمة بن وقاص، ويحيى بن أبي أنيسة، ويونس بن يزيد الأيلي

روى عنه ابنه أحمد بن شبيب بن سعيد (خ خ د س)، وزيد بن بهشر الحضرمي، وعبد الله بن وهب، ويحيى بن أيوب المصري قال علي بن المديني : ثقة ، كان من أصحاب يونس بن يزيد، كان يفتل في تجارة إلى مصر، وكتابه كتاب صحيح وقد كتبه عن ابنه أحمد.

وقال أبو زرعة : لا بأس به .

وقال أبو حاتم : كان عنده كتب يونس بن يزيد، وهو صالح الحديث لا بأس به .

وقال النسائي : ليس به بأس .

وقال أبو أحمد بن عدي : ولشبيب نسخة الزهري عنه عن يونس، عن الزهري أحاديث مستقيمة، وحديث عنه ابن وهب بأحاديث منكرين . «ونكره ابن جبان في كتاب «اللفات» .

روى له البخاري، وأبو داود في «الناسخ والمنسوخ»، والنسائي .

Translation: Shabeeb bin Sa'eed at-Tameemi al-Habati Abu Sa'eed al-Basri the father of Ahmed bin Shabeeb:

He narrated from: Abaan bin Taghlab, Abaan bin Abi Ayaash, **"RUH BIN QASIM"** Shu'ba bin Hajjaj, Muhammad bin Umar bin Alqama bin Waqas, Yahya bin Abi Anbasa and Yunus bin Yazid

From him narrated: His son Ahmed bin Shabeeb bin Sa'eed, Zayd bin Bashr al-Hadhrani, **"ABDULLAH BIN WAHB"** Yahya bin Ayoob al-Misri

Ali bin Mudayni said: **"HE IS THIQA"** and he is from the companions of Yunus bin Yazid, he went on trip for trade to Egypt and his book is sahih, and from him wrote his son Ahmed. [Unconditional Ta'deel]

[Note: Albani misused rather forged this quote by deleting the word "THIQA" plus Albani cooked up an assumption from his own bag that Shabeeb's hadith should only be from the book of Yunus, although there is no such stipulation here. I will quote Albani's deception below]

Abu Zura' said: There is **"NO HARM IN HIM"** [Unconditional Ta'deel]

Abu Hatim said: He had book of Yunus bin Yazid and he (Shabeeb) is **"UPRIGHT IN HADITH AND THERE IS NO HARM IN HIM"** [Note: This is again an unconditional Ta'deel and there is no Stipulation even here that it is a must for him to narrate from the book of Yunus]

Imam Nasai'i said: There is **"NO HARM IN HIM"** [Unconditional Ta'deel]

Imam Abu Ahmed bin Adi said: Shabeeb had the Nuskha of Zuhri which had (narrations) from Yunus, the ahadith from him through Zuhri are fine **and Ibn Wahb narrated (some) Manakeer reports from him.**

[Note: This is the best Jarh which Salafis quote, we have already proven different turaq of the hadith without Ibn Wahb, but still we shall prove ahead that Ibn Adi is not talking about all the hadiths from Ibn Wahb but only few out of which he himself presents 2, although after research even those 2 hadiths are proven Sahih, so Ibn Adi's Jarh is Jarh Mubham (vague) and cannot be accepted]

Ibn Hibban mentioned him in **"THIQAAT"** [Unconditional Ta'deel]

Bukhari, Abu Dawud in "Nasikh wal Mansookh" and Nasai narrated from him [Tahdheeb ul Kamaal (8/270-271)]

Now this is Alhamdulillah a Mufassar Ta'deel which cannot be challenged by Jarh Mubham. Unlike Wahabis we the ahlus sunna have shown the complete quote from Tahdhib ul Kamaal and even shown the last quote which can be misused against us, this is proof of us being on Haqq because we do not need to hide anything while narrating Ta'deel of a certain narrator, now let us look at Albani Mu'tadi al Mushoor

Although there are many examples of Nasir ud-Dhalalah al-Albani doing Tahreef and forgeries to classical literature but I recently came across a big deception of Albani regarding the "ABSOLUTELY RELIABLE" narrator Shabeeb bin Sa'eed (Rahimullah) who is present in the hadith of Man in need i.e. the hadith which Proves Tawassul.

Nasir ud-Dhalalah al-Albani in order to let down Shabeeb bin Sa'eed misquotes from Meezan ul A'itidal as:

قال ابن المديني: كان يختلف في تجارة إلى مصر، وكتابه صحيح قد كتبه عن ابنه أحمد

Translation: Ibn al-Mudayni said: **[deletion]** He used to go to Egypt for trade. His book was authentic (sahih), from it wrote his son Ahmed **[deletion]** [Albani al Mu'tadi in his book At-Tawassul, Page No. 75]

Maybe laymen cannot trace the clever deception and fraud of Albani, but here is the fraud which Albani did and hypocritically removed the wording "SHABEEB BIN SA'EED IS **THIQA**" from in-between in order to put doubts over him and also the last part where Ibn al-Mudayni mentions that **Ibn Wahb narrated from him.**

The original text says:

قال ابن المديني. شبيب بن سعيد ثقة، كان يختلف في تجارة إلى مصر، وكتابه صحيح، قد كتبه عن ابنه أحمد. وقد روى ابن وهب عنه

Translation: Ibn al-Mudayni said: **"SHABEEB BIN SA'EED IS THIQA"**, He used to go to Egypt for trade, his book was authentic (sahih), from it wrote his son Ahmed. And **"FROM HIM NARRATED IBN WAHB"** [Meezan ul A'itidal (3/361)]

Remember "NO-ONE OTHER THAN IBN ADI" did Jarh on Shabeeb (later scholars will not be Hujjah) but the Jarh of Ibn Adi is Mubham because Imam Ibn Hibban (rah) narrated from Shabeeb **via route of "IBN WAHB AND CONSIDERED THE HADITH AS SAHIH IN HIS SAHIH IBN HIBBAN"** Also Imam al-Hakim (rah) authenticated the chain without Yunus, so the Jarh Mubham through Ibn Adi is rejected!

Here are the hadiths from "SAHIH" Ibn Hibaan and also Mustadrak:

Imam Ibn Hibban narrates a hadith in his "SAHIH IBN HIBBAN" with the following chain

أخبرنا عُمرُ بنُ محمدَ الهَمْداني ، قال: حدثنا أحمدُ بنُ سعيدِ الهَمْداني ، قال: حدثنا ابنُ وهب ، قال: أخبرني شبيبُ بنُ سعيد ، عن محمد بن عمرو ، عن أبي سلمة عن أبي هريرة

...

Transliteration: Akhbarna Umar bin Muhammad al-Hamdani, Qala Hadasna Ahmed bin Sa'eed al-Hamdani, **Qala "HADASNA IBN WAHB QALA AKHBARNI SHABEEB BIN SA'EED" AN MUHAMMAD BIN UMAR** AN Abi Usama AN Abi Huraira [Sahih Ibn Hibban (1/237)]

Here is proof again that Imam al-Hakim (rah) even considered chain without Yunus to be "SAHIH ON CRITERIA OF BUKHARI"

أخبرنا أبو محمد عبد العزيز بن عبد الرحمن بن سهل الدباس بمكة من أصل كتابه ثنا أبو عبد الله محمد بن علي بن زيد الصائغ ثنا أحمد بن شبيب بن سعيد الحبطي حدثني أبي عن روح بن القاسم عن أبي جعفر المدني وهو الخطمي عن أبي أمامة بن سهل بن حنيف عن عمه عثمان بن حنيف قال

Note at the chain:

أحمد بن شبيب بن سعيد الحبطي حدثني أبي عن روح بن القاسم

Translation: Ahmed bin Shabeeb bin Sa'eed al-Khabti narrated from his father (Shabeeb bin Sa'eed) **who narrated from "RUH BIN QASIM"**

After narrating this hadith Imam al-Hakim (rah) said:

هذا حديث صحيح على شرط البخاري ولم يخرجاه ..

Translation: This hadith is **"SAHIH ON THE CRITERIA OF BUKHARI"** but he has not narrated it... [Mustadrak ala Sahihayn, Hadith # 1930]

This proves without any shadow of doubt that Shabeeb narrating ahadith without Yunus are still "SAHIH ON CRITERIA OF BUKHARI"

Let's now see the 2 hadiths which Ibn Adi narrated by assuming them to be Manakeer of Shabeeb due to Ibn Wahb.

First hadith:

ثنا بن وهب أخبرني أبو سعيد التميمي عن روح بن القاسم عن أبي عقيل عن سابق بن ناجية عن أبي سلام قال مر بنا رجل فقالوا ان هذا قد خدم النبي صلى الله عليه وسلم قال فقامت إليه فقلت حدثني شيئاً سمعته من رسول الله صلى الله عليه وسلم لم يتداوله الرجال بينك وبينه قال سمعته يقول من قال حين يصبح وحين يمسي رضيت بالله ربا وبالإسلام ديناً وبمحمد نبياً كان حقاً على الله أن يرضيه يوم القيامة

Translation: Ibn Wahb narrates from Abu Sa'eed at-Tameemi (Shabeeb bin Sa'eed) from Ruh bin al-Qasim from Abi Aqeel from Sabiq bin Najiyah from Abi Salaam: One person passed by us and people said: He has served the Prophet (Peace be upon him). I (Abi Salaam) turned towards him and asked him to narrate to me something which you heard from Prophet (Peace be upon him) in a way that there is no one else linked between you and Prophet. He said, he heard the Prophet (Peace be upon him) saying: "Any person who in the morning and evening says: I am satisfied with Allah being the Lord, Islam being the religion and Prophet Muhammad (Peace be upon him) being a Nabi then it is a right upon Allah that Allah pleases him on day of judgement.

[Note: This hadith via a different route but similar wording is called "HASAN" by Zubayr Ali Zai in Sunnan Abu Dawud, Volume # 5, Page # 393, Hadith # 5072; English version Published by Dar us Salaam

Also see Ibn Majah:

<http://www.sunnah.com/ibnmajah/34/44>]

Second hadith:

أنا أبو العلاء الكوفي ثنا أحمد بن سعيد وثنا موسى بن العباس ثنا يونس قال ثنا بن وهب قال وأخبرني أبو سعيد التميمي عن روح بن القاسم عن عبد الله بن الحسن عن أمه فاطمة ان رسول الله صلى الله عليه وسلم قال

إذا دخلت المسجد فصلي على النبي صلى الله عليه وسلم وقولي اللهم اغفر لي ذنوبي وافتح لي أبواب رحمتك وإذا خرجت فصلي على النبي صلى الله عليه وسلم وقولي اللهم اغفر لي ذنوبي وافتح لي أبواب فضلك

Translation: Narrated by Ibn Wahb who said he heard from Abu Sa'eed at-Tameemi (Shabeeb bin Sa'eed) from Ruh bin Qasim from Abdullah bin al-Hasan from his mother Fatima from the Prophet (Peace be upon him) who said: When you enter the mosque then send salutations upon the Prophet and say: 'O Allah pardon my sins, and open the gates of Your mercy for me.' And when you exit then send salutation upon Prophet, and then say: 'O Lord pardon my sins, and open the gates of Your blessings for me.'"

[Note: Shaykh Shu'ayb al Arna'oot says about another route with similar wording:

صحيح لغيره دون قوله : " اللهم اغفر لي ذنوبي " فحسن

Translation: It is Sahih li Ghayrihi, other than the saying: O Allah pardon my sins **"IT IS HASAN"** [Musnad Ahmed

with Tehqeeq of Shaykh Shu'ayb (6/282, hadith # 26469)]

[Ibn Adi in al-Kamil]

Hence both these hadiths are proven from different turaq in Sihah Sitta too, hence blame on Shabeeb is vague. There is no chance of Manakeer due to Ibn Wahb narrating from Shabeeb.

Now our discussion on the hadith of Man in need is also over.

Hadith # (C)

Let us come to the third hadith i.e. Sahih Athar of Malik al Dar (RA)

Mr. Asim has no worth in his sect as compared to Nasir udh-Dhalalah Mr. al-Albani. Albani was such a big cheat that he quickly and hastefully declared Malik al-Dar (RA) to be unknown. We will come to other points later whether this hadith is weak due to Tadlees issue (i.e. yet another new deception of Salafis pioneered by Zubayr Ali Zai al-Bakistani al-Mubtadi who used to declare sound hadiths as Da'eef by misusing the Tadlees card)

Nasir udh-Dhalalah i.e. al-Albani said:

الأول: عدم التسليم بصحة هذه القصة، لأن مالك الدار غير معروف العدالة والضبط، وهذان شرطان أساسيان في كل سند صحيح كما تقرر في علم المصطلح، وقد أورده

ابن أبي حاتم في "الجرح والتعديل" (213/4) ولم يذكر راوياً عنه غير أبي صالح هذا، ففيه إشعار بأنه مجهول

Translation: *"Firstly: We do not accept that this story is authentic since the*

reliability and precision of Maalik ad-Daar is not known, and these are two principle conditions necessary for the authenticity of any narration, as is affirmed in the science of hadeeth. Ibn Abee Haatim mentions him in al-Jarh wa-Ta'deel (4/1/213) and does not mention anyone who narrates from him except Abu Saalih. So this indicates that he is unknown [At-Tawassul, Arabic Page # 69, Published by Maktab al Islami]

Our Answer to the Muftadi: This is height of ignorance shown by Albani, and the quote of Ibn Abi Hatim (rah) is misused by him too.

Before citing overwhelming Muhaditheen including Shaykh ul Islam Ibn Hajr al Asqalani (rah) and many others in regards to Malik al-Dar (RA), we would like to refute Albani from his own wording where he accepted that Malik al Dar was known. He while quoting the hadith from Musannaf Ibn Abi Shaybah tacitly accepts:

وروى ابن أبي شيبة بإسناد صحيح من رواية أبي صالح السمان عن مالك الدار – **وكان خازن عمر**

Look at the **red** highlighted part above

Translation: It is narrated by Ibn Abi Shaybah "WITH SAHIH CHAIN" from the narration of Abi Salih as-Smaan from Malik al-Dar "**WHO IS KHAZIN OF UMAR**" [ibid]

Khazin means treasurer. Now such a great person deputed as treasurer by Sayyidna Umar (RA) is being called as Mujhool by this ignorant Albani. Plus Ibn Abi Shaybah (rah) himself proved Malik al Dar (rah) to be well known by calling him "**خازن عمر**" so this is proof # 1 and Albani stands refuted from the saying he himself quoted.

Here is second proof that Albani was a big cheat, he himself declared a hadith as Hasan having Malik al Dar (ra) in it.

As indeed Allah is the best of Planners, Allah got Albani exposed in his so called "SAHIH TARGHEEB WA TARHEEB" where he says about narration from Malik al-Dar (ra)

926(13) (حسن موقوف) وعن مالك الدار

أن عمر بن الخطاب رضي الله عنه أخذ أربعمئة دينار فجعلها في صرة فقال للغلام اذهب بها إلى أبي عبيدة بن الجراح ثم تله في البيت ساعة حتى تنتظر ما يصنع؟ فذهب بها الغلام إليه فقال يقول لك أمير المؤمنين اجعل هذه في بعض حاجتك فقال وصله الله ورحمه ثم قال تعالي يا جارية اذهبي بهذه السبعة إلى فلان وبهذه الخمسة إلى فلان وبهذه الخمسة إلى فلان حتى أنفذها ورجع الغلام إلى عمر فأخبره فوجده قد أعد مثلها لمعاذ بن جبل فقال اذهب بها إلى معاذ بن جبل وتله في البيت [ساعة] حتى تنتظر ما يصنع فذهب بها إليه فقال يقول لك أمير المؤمنين اجعل هذه في بعض حاجتك فقال رحمه الله ووصله تعالي يا جارية اذهبي إلى بيت فلان بكذا اذهبي إلى بيت فلان بكذا اذهبي إلى بيت فلان بكذا فاطلعت امرأة معاذ وقالت نحن والله مساكين فأعطنا فلم يبق في الخرق إلا ديناران فدحى بهما إليها ورجع الغلام إلى عمر فأخبره فسر بذلك فقال إنهم إخوة بعضهم من بعض

رواه الطبراني في الكبير ورواته إلى مالك الدار ثقات مشهورون ومالك الدار لا أعرفه

تله هو بفتح التاء المثناة فوق واللام أيضا وتشديد الهاء أي تشاغل

فدحى بهما بالحاء المهملة أي رمى بهما

Albani himself declared a hadith via the route of "MALIK AL DAR AS HASAN MAWQOOF" [Sahih Targheeb wa Tarheeb by Muftadi Albani # 926, Published by Maktaba al Ma'rif, Riyaadh, Saudi Arabia]

The highly revered Muhadith in Wahabi cult i.e. Zubayr Ali Zai al-Bakistani al Muftadi, he said and I quote in roman Urdu:

Jab Tauseeq sabit ho jai tou Majhool aur mastoor waghaira aqwaal khud bakhud mardood ho jatay hain. Kitnay hee aisay raavi hain Jinhain Imam Abu Hatim Waghaira nai Majhool kaha, jab kay dosray Muhadiseen Inhain Siqa kehtay hain aur Amal in ki

Tauseeq par hee hai. Dekhiyay Quwaid fi Uloom al-Hadeeth (Page 267) [Ref:Nur al Aynain by Zubair Ali Zai, Page No.197]

Translation in English: When Tawtheeq (trustworthiness) is proven then aqwaal of someone being Mujhool , Mastoor etc... automatically become "MURDOOD (REJECTED)" How many narrators are there who are called Mujhool by Abu Hatim and others, whereas other Muhaditheen have proven them Thiqa. Therefore we will follow the Tawtheeq of those scholars, look at Quwaid fi Uloom al-Hadeeth, Page # 267 [Ref:Nur al Aynain by Zubair Ali Zai, Page No.197]

So let's see clear Tawtheeq on Malik al-Dar (RA)

Tawtheeq # 1

Hafidh al-Khalili (Rahimahullah) said:

مالك الدار مولى عمر بن الخطاب الرعاء عنه : تابعي , قديم , متفق عليه , أثنى عليه التابعون ,
وليس بكثير الرواية , روى عن أبي بكر الصديق , وعمر

Translation: Malik al-Dar the freedman of Umar bin Khattab (RA): He is a Tabi'i, Qadeem, muttafaq `alayh, athna `alayhi al-tabi`un -- **He is agreed upon (as trustworthy), the Successors have "PRAISED HIM (أثنى عليه)"** He did not narrate many hadiths, he narrated from Abu Bakr (RA) and Umar (RA)...(Then al-Khalili (rah) narrates the hadith of tawassul too) [From al-Irshad fi Ma'rifa Ulama al-Hadith of Hafiz al-Khalili (1/313-314)]

Now when Malik al-Dar (RA) is proven to be "Ma'roof (well known), Agreed upon, **Praised by Tabiyeen (i.e. Salaf)**, is a Khazin of Umar (RA) and all are clear authentications (Ta'deel) on the narrator" then all false claim that Malik al Dar was "UNKNOWN" are destroyed even according to Zubayr Zai's tacit approval.

Tawtheeq # 2

Imam Ibn Hibban also mentioned him in his **Kitab ul Thiqaat**

ثقات ابن حبان (مالك بن عياض - مالك بن الحارث) ج - ٥

وعشرين ومائة، [ويقال: سنة ثلاثين ومائة، ويقال: سنة إحدى وثلاثين ومائة - ^١]، وقد قيل: سنة سبع وعشرين ومائة^٢، والصحيح أنه مات قبل الطاعون، وكان الطاعون سنة إحدى وثلاثين ومائة.

﴿مالك^٣﴾ بن عياض الدار، يروي عن عمر بن الخطاب، روى عنه أبو صالح السمان [وكان مولى لعمر بن الخطاب، أصله من جيلان - ^٤].

﴿مالك^٥﴾ بن سحار الحمداي، يروي عن حذيفة وابن عباس، روى عنه الشعبي.

﴿مالك^٦﴾ بن عامر، أبو عطية الحمداي، وقد قيل: مالك بن زيد، من أهل الكوفة، يروي عن عمر وابن مسعود، روى عنه خيثمة ومحمد ابن سيرين.

﴿مالك^٧﴾ بن الحارث الكوفي، السلمي، أبو موسى، يروي عن علي بن أبي طالب - ^٨] وابن عباس، روى عنه محمد بن قيس وأهل الكوفة.

(١) من ظ و م (٢-٣) ومثله في تهذيب التهذيب عن السري، وسقطت من ظ و م (٤) له ترجمة في التاريخ الكبير ٤/ ١/ ٣٠٤ (٥) كذا في التاريخ الكبير والطبقات لابن سعد ٦/ ١، وإس في ظ و م (٦) زيد في ظ: مالك. (٧) له ترجمة في التاريخ الكبير ٤/ ١/ ٣٠٦ (٨) له ترجمة في التاريخ الكبير ٤/ ١/ ٣٠٥ (٩) زاد في تهذيب التهذيب ١٢/ ١٦٩: وقيل ابن أبي عامر أو ابن عوف، وقيل ابن حمزة، وقيل ابن أبي حمزة، وقيل: اسمه عمرو بن جندب ويقال ابن أبي جندب - الشيخ (٩) وقع في ظ: زيد - مصحفاً (١٠) له ترجمة في التاريخ الكبير ٤/ ١/ ٣٠٧.

مات

(٩٦)

٣٨٤

Translation: Malik bin 'Iyad ad-Dar He has taken traditions from Umar al-Farooq, and Abu Saleh al-Samaan, and He was a freed slave of 'Umar bin

al-Khattab. [Kitab uth-Thiqat Volume 005, Page No. 384]

This is proof that Ibn Hibban considered him "THIQA"

Important clarification: The Wahabi trickery that Ibn Hibaan mentioned many Mujhool narrators to be Thiqat, cannot work here, because Ta'deel of Ibn Hibban is only doubtful when the narrator is Mujhool and not mentioned by others to be known. Whereas in the case of Malik al-Dar (RA) he is clearly proven to be Ma'roof (well known) by other Muhaditheen and also no Jarh has been done on Malik al-Dar either. Hence the Tawtheeq of Ibn Hibban becomes Mufassar Ta'deel which cannot be overruled by Jarh Mubham (although there is not even Jarh Mubham on Malik al Dar)

Dajl of al-Albani # 2, he quoted Imam al-Mundhri (rah) saying:

رواه الطبراني في الكبير، ورواته إلى مالك الدار ثقات مشهورون، ومالك الدار لا أعرفه

Translation: (This hadith) is narrated by at-Tabrani in his al-Kabeer and the narrators upto Malik al-Dar are all "THIQA AND FAMOUS" whereas I do not know (لا أعرفه) of Malik al-Dar [at-Tawassul of Albani Muhtadi, Page # 69]

Again this is height of deception shown by Albani, please note that wording used by Imam al-Mundhiri (rah) is "لا أعرفه" i.e. I do not know him. This wording does not mean he is "MUJHOOL". This is not even a Jarh on narrator. If some Muhadith does not know some narrator then the narrator does not become Mujhool automatically, even a child studying Ilm ur Rijaal knows that Muhaditheen did not have "COMPLETE KNOWLEDGE OF ALL RIJAAL" so either Albani and Wahabis want to call Imam al-Mundhiri (rah) as "Knower of Ilm-e-Muheet having comprehensive knowledge or they have to accept that Albani was plain stupid"

Answer # 1

Now here is proof from Jayyid Muhaditheen and Ulama that Malik al-Dar (RA) was indeed well known.

مالك بن عياض

مولى عمر هو الذي يقال له مالك الدار له إدراك وسمع من أبي بكر الصديق وروى عن الشيخين ومعاذ وأبي عبيدة روى عنه أبو صالح السمان وابناه عون وعبدالله ابنا مالك وأخرج البخاري في التاريخ من طريق أبي صالح ذكوان عن مالك الدار

Imam Ibn Hajr al Asqalani (rah) said: "Malik bin Iyaadh the freedman of Umar, he is the one called Malik al Dar, He has found the era of Nubuwah (له إدراك) and heard narrations from Abu Bakr, he narrated from both the Shaykhain (i.e. Abu Bakr and Umar) also from Muadh, Abu Ubaida, and from him have narrated Abu Salih as Saman, and his own 2 sons who were Awn and Abdullah. His (narrations) are mentioned in Tarikh of Bukhari with the route of Abi Salih al Dakwan from Malik al Dar. [al-Asqalani in Al-Isabah fi Tamyiz as-Sahaba Volume No. 6, Page No. 273, #8362]

I have the complete Isaba fi Tamiyiz as Sahaba by Ibn Hajr in my Library and he has beautifully written in detail over this narrator. Now whether he is "SAHABI OR GREAT TAB'I" is disputed and I shall shed more light upon this, according to my viewpoint he found the era of Nubuwah but accepted Islam later and became such a great Tabi'i that Sayyidna Umar (RA) appointed him as his treasurer and this is by itself great Ta'deel on the narrator.

Even if he was not Sahabi (although Masbat supercedes Nafi) then his meeting with Abu Bakr (RA), Umar (RA) and other Sahaba is proven.

Proof # 2

Imam Ibn Sa'd (of the Salaf as Saliheen) said:

١٤٢٢ - هُتَي

مولى عمر بن الخطاب .

أخبرنا محمد بن عمر قال : حدّثنى عمرو بن عُمر بن هُتَي ، عن أبيه عن جده ، أَنَّ أبا بكر الصّدِّيق لم يَحْمِ شَيْئًا مِنَ الْأَرْضِ إِلَّا التَّقِيعَ ، وقال : رأيتُ رسول الله ، ﷺ ، حماه فكان يحميه للخيل التي يُغْزَى عليها ، وكانت إبل الصدقة إذا أخذت عجافًا أرسل بها إلى الرَبْذَةِ وما والاها ترعى هناك ولا يحمى لها شَيْئًا وبأمر أهل المياه لا يمنعون مَنْ ورد عليهم يشرب معهم ويرعى عليهم ، فلما كان عمر ابن الخطاب وكثر الناس وبعث البعوث إلى الشام وإلى مصر وإلى العراق حمى الرَبْذَةَ واستعملني على جمى الرَبْذَةِ .

١٤٢٣ - مالك الدار

مولى عمر بن الخطاب ، وقد انضموا إلى جُجْلان من جُمَيْر ، وروى مالك الدار عن أبي بكر الصّدِّيق وعمر ، رحمهما الله ، روى عنه أبو صالح السَّمَان ، وكان معروفًا .

١٤٢٤ - أبو قُرّة

مولى عبد الرحمن بن الحارث بن هشام بن المغيرة المخزومي ، وكان ثقة قليل الحديث .

أخبرنا يزيد بن هارون ومحمّد بن إسماعيل بن أبي فُديك قالوا : أخبرنا ابن أبي ذئب ، عن الحارث بن عبد الرحمن ، عن أبي قُرّة مولى عبد الرحمن بن

١٤٢٢ - من مصادر ترجمته : تهذيب الكمال ج ٣٠ ص ٣١٩

١٤٢٣ - من مصادر ترجمته : طبقات خليفة ص ٢٣٥

١٤٢٤ - من مصادر ترجمته : الإصابة ج ٧ ص ٣٣١

مالك الدار مولى عمر بن الخطاب وقد انتموا إلى جبلان من حمير، وروى مالك الدار عن أبي بكر الصديق وعمر، رحمهما الله روى عنه أبو صالح السمان، وكان معروفا

Translation: Malik al Dar (ra) was the freed slave of Umar bin Khattab (ra)...he reported traditions from Abu Bakr as-Siddiq and 'Umar, and from him narrated Abu Salih as-Samaan.

He was **"WELL KNOWN (معروفا)"** [Tabaqat Ibn Sa'd, Volume No. 5, Page No. 12 # 1423]

Proof # 3

Imam al-Dhahabi (rah) mentions him in names of Sahaba:

مالك بن عياض مولى عمر روى عن أبي بكر الصديق و عنه أبو صالح السمان

Translation: Malik bin Iyaadh, the freedman of Umar, he narrated from Abu Bakr (ra) and from him narrated Abu Salih as Samaan (rah) [al-Dhahabi in Tajrid Asma al Sahaba, Volume No. 2, Page No. 51]

Proof # 4

Imam Taqi-ud-din Ibn Fahd al Makki [Student of Imam Ibn Hajr] also mentions him among Sahaba and said:

مالك بن عياض مولى عمر روى عن أبي بكر الصديق و عنه أبو صالح السمان

Translation: Malik bin Iyaadh, the freedman of Umar, he narrated from Abu Bakr (ra) and from him narrated Abu Salih as Samaan (rah) [Mukhtasar Asma al Sahaba, Page No. 85, Al Azhar University Manuscript]

Proof # 5

al Mizzi also said:

يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ عِيَّاضٍ الْمَعْرُوفُ جَدُّهُ بِمَالِكِ الدَّارِ، مَوْلَى عُمَرَ بْنِ
الْخَطَّابِ

Translation: Yahya bin Abdullah bin Mailik bin Iyaadh, his grand father was "FAMOUSLY KNOWN AS MALIK AL DAR" and he was freed-slave of Umar bin Khttab (ra) [Tahdhib ul Kamaal (20/143)]

Proof # 6

Ibn Asakir (rah) also said:

مالك بن عياض مولى عُمَرَ بْنِ الْخَطَّابِ، رَوَى عَنْ أَبِي بَكْرٍ الصِّدِّيقِ، وَعُمَرَ بْنِ الْخَطَّابِ، رَوَى
عَنْهُ أَبُو صَالِحٍ السَّمَانِ

Malik bin Iyaadh, the freedman of Umar, he narrated from Abu Bakr (ra) and Umar (ra) and from him narrated Abu Salih as Samaan (rah) [Tarikh ul Dimisqh (60/1)]

Authentication on complete chain # 1 (Including Malik al Dar and Abu Salih as Samaan)

Hafidh Ibn Kathir (rah) after narrating the report of Malik al Dar's tawassul said:

وهذا إسناد صحيح

Translation: This is a **"SAHIH CHAIN"** [Al Bidayah wan Nihayah (7/106)]

Note: This is authentication on the complete chain, therefore all tricks of Wahabi Asim that Sanad is not Mutaassil (contineous/linked) or some narrator was unknown is proven to be absolutely wrong rather a fraud of Wahabis.

Let us destroy Wahabis from yet another proof from Hafidh Ibn Kathir (rah) this time:

Ibn Kathir in his Jami al-Masanid (1/223) - Musnad al-Farooq - declared it as: ***"Isnaduhu Jayyid Qawi: ITS CHAIN OF TRANSMISSION IS GOOD AND***

STRONG"

Now please note here that he is calling Isnad as "JAYYID QAWI" hence there was no doubt in mind of Ibn Kathir that the hadith was absolutely Sahih nor was there any illa in the chain as Wahabi hypocritically claim today. The Wahabis use Dajl that calling Isnad as Sahih is not proof of Matn being accurate, remember O Khawarij Wahabis this Usool is not "MUTLAQQAN" sahih, if you claim it is mutlaqqan sahih then reject all hadiths which just have hukm of "Isnaduhu sahih" upon them, indeed you would not do that, remember you have to show Jarh from Muhaditheen directly on the matn otherwise you are proven as Liars and Dajjaleen.

It is our challenge to blind followers of Zubayr Ali Zai (the Mu'tadi died of paralysis) to prove which classical and unanimously accepted Muhadith has called the "MATN OF ATHAR FROM MALIK AL DAR – RADHI ALLAHU ANHO AS WEAK" It is our open challenge to you. We know the Usool ul Hadith in the hands of Wahabis is just like a matchstick in hands of a monkey (who would burn the whole jungle, similarly wahabis are forging, misinterpreting our Islamic principles too)

Authentication # 2

Hafidh Ibn Hajr al Asqalani (rah) said:

وروى ابن أبي شيبة بإسناد صحيح من رواية أبي صالح السمان عن مالك الداري - وكان خازن عم

Translation: Ibn Abi Shaybah (rah) narrated it with "SAHIH CHAIN" from narration of Abi Salih as-Samaan from Malik al-Dar the Khazin of Umar [Fath ul Bari, Sharh Sahih ul Bukhari (2/495)]

Note: Again this is authentication on the Sanad, all the Dajl and tricks of asim that fulan narrator is Mudallis hence chain is weak are refuted because some narrator being Mudalis would make the chain inauthentic but the great Muhaditheen declared the "CHAIN AS SAHIH"

Hafidh Ibn Hajr (rah) has shown this hadith also in his Isaba fi Tamiyz as Sahaba a book which he wrote on "SAHABA" he mentioned it under same narrator Malik bin Iyaadh who is al-Dar. Nowhere has he done Jarh on this hadith, had this been a

bidah or shirk then such big Muhaditheen would not have abstained to mention it along.

Now let's come towards Albani's cheating and Dajl again, he said in regards to Hafidh Ibn Hajr (rah):

إنه ليس نصاً في تصحيح جميع السند بل إلى أبي صالح فقط

Translation: *Since we say: It is not declaration that all of the chain of narration is authentic (saheeh), rather only that it is so up to Abu Saalih. [At-Tawassul, Page # 69]*

What a big deception by cheater Albani, he is assuming from his whims & desires by attributing a lie to Hafidh Ibn Hajr (ra) that he did not declare the whole chain as Sahih. Hafidh Ibn Hajr (RA) himself knew about Malik al Dar to be known and being Khazin of Umar (ra) to the extent that he proved "IDRAAK" for Malik al Dar (RA) so this is Dajl and deception of Albani and interpolation into words of al-Hafidh.

Idraak in Isaba fi Tamiyz as-Sahaba refers to

- a) Finding the tenure of Nubuawah [Translation of Isaba fi Tamiyiz as Sahaba by Maktaba ar Rahmaniyyah in Urdu]
- b) It means: Seeing the Prophet (Peace be upon him).

The Dajl of Asim by blindly following Zubayr Ali Zai and such Muftadi wannabe scholars that this is "SEEGHA TAMREEDH" is a blunt lie, Seegha Tamreedh is noted in regards to "NARRATORS OF HADITH WHEN THEY ARE NARRATING HADITHS" not when Muhaditheen are showing biography of any narrator. This is height of ignorance shown by Asim. Imam Ibn Hajr (rah) is not showing any doubt in regards to Malik bin Iyaadh being al-Dar (word Qa'la used here will have no negative effect) nor does the wording Lahu Idraak refer to weakness in quote of Ibn Hajr (rah)

Let me first destroy wahabism on the meaning of "هو الذي يقال له" when used in books of Rijaal. In Tahdheeb ut Tahdeeb let us look at biography of a narrator.

عَبْدُ رَبِّهِ بْنِ سَعِيدِ بْنِ قَيْسِ بْنِ عَمْرِو الْأَنْصَارِيِّ النَّجَّارِيِّ **الْمَدْنِيِّ**

...

. وقال عبد الله بن أحمد عن أبيه: شيخ، ثقة، **مدني**

. وقال ابن أبي خيثمة عن ابن معين: ثقة، مأمون

. وقال ابن أبي حاتم عن أبيه: لا بأس به قلت: يحتج بحديثه؟ قال: هو حسن الحديث، ثقة

وقال النسائي: ثقة

...

وذكره ابن حبان في «الثقات» وقال: هو الذي يقال له عبد ربه المدني

Translation: Abdu Rabah binu Sa'eed bin Qais bin Amr al-Ansari al-Bukhari **al-Madni**...Imam Ahmed said: He is a Shaykh, Thiqa, "**MADNI**". Ibn Abi Khaythama from Ibn Ma'een who said: He is "THIQA MA'MUN" Ibn Abi Hatim from his father who said: There is no harm in him and it was asked his hadiths are proof? He said: He is Hasan in hadith, he is Thiqa. Imam an-Nasai said: He is Thiqa... Ibn Hibaan mentioned him in al-Thiqaat and said: **He is the one called Abdu Rabah al-Madni** [Tahdhib ut Tahdheeb, Narrator # 4393]

Now this passage proves that "**يقال له**" does not hint towards weakness of quote when it is mentioned in Jarh wa't Ta'deel. This narrator is indeed Abdu Rabah al-Madni and he could also be called Abdu Rabah bin Sa'eed.

Regarding "له إدراك" then at maximum it could be said that there is "difference of opinion" whether the narrator is Sahabi or not. Let me clarify this from same Ibn Hajr al-Asqalani (rah)

Regarding a narrator Ibrahim bin Abi Musa Abdullah bin Qais al-Ash'ari. Ibn Hajr first said:

ولد في حياة رسول الله

Translation: He was born during the life of Prophet of Allah (Salallahu alaihi wasalam) [Tahdhib ut Tahdhib, Narrator # 241]

Then he says:

قلت: قال ابن حبان في الصحابة: لم يسمع من النبي . روى عنه : الحكم بن عتيبة. وقال العجلي: كوفي، تابعي، ثقة، وذكره جماعة في الصحابة على عادتهم في من له إدراك

Translation: I say: Ibn Hibban mentioned him in Sahaba (and clarified): He did not hear from the Prophet (Peace be upon him), from him narrated al-Hakam bin Atbiyah. Imam al-Ajli said: He is "KUFU, TABI'I, THIQAH", and a group (of scholars) have mentioned him in Sahaba as it was their habit regarding those "WHO FOUND THE TENURE OF PROPHET" [Tahdhib ut Tahdheeb, ibid]

Hence the deception used by Asim is proven as futile for himself and Ibn Hajr (rah)'s biography of Malik al Dar who is Malik bin Iyaadh, is not weak in statement.

Authentication # 3

Imam Nur-ud-din Ali bin Ahmed al-Samhoodi (Rahimahullah) said:

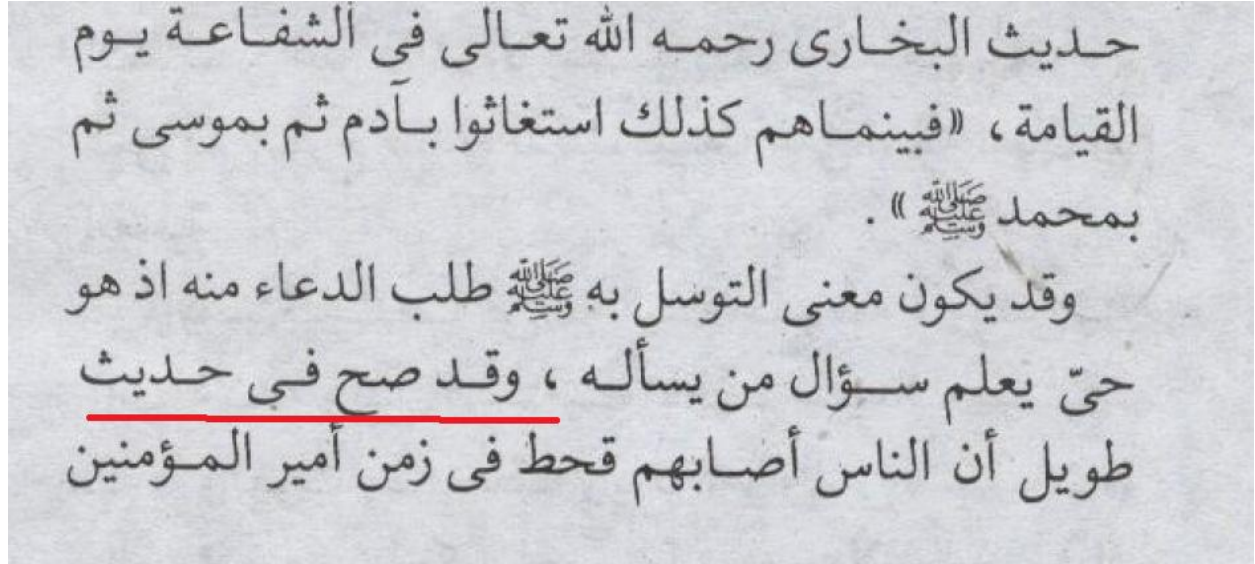
وقد يكون التوسل به صلى الله عليه وسلم بعد الوفاة بمعنى طلب أن يدعو كما كان في حياته، وذلك فيما رواه البيهقي من طريق الأعمش عن أبي صالح عن مالك الدار، ورواه ابن أبي شيبة بسند صحيح عن مالك الدار، قال: أصاب الناس قحط في زمان عمر بن الخطاب رضي الله تعالى عنه، فجاء رجل إلى قبر النبي صلى الله تعالى عليه وسلم فقال: يا رسول الله، استسق الله لأمتك فإنهم قد هلكوا

Translation: And when the Tawassul is through Prophet (Peace be upon him) after his passing away **"IT IS IN THE MEANING THAT YOU ARE ASKED TO SUPPLICATE LIKE YOU WERE ASKED DURING YOUR LIFE"** In this regard Imam al-Bayhaqi has narrated via route of al-A'mash from Abu Salih from Malik al-Dar, and it is narrated by Ibn Abi Shaybah **"WITH SAHIH SANAD"** from Malik al-Dar who said: The people were gripped by famine during the tenure of 'Umar (Ibn al-Khattab). Then a man walked up to the Prophet's grave and said, "O Messenger of Allah, ask for rain from Allah for your Ummah who is in dire straits...till the end of narration [Imam al-Samhoodi in Wafa al Wafa, Volume # 4, Page # 195]

See online link here from Shamela wahabi software:
<http://shamela.ws/browse.php/book-23695#page-1007>

Authentication # 4

Imam Ibn Hajr al Makki (Rahimahullah) declared the hadith (matn) authentic as:



[al-Haytami in Jawhar al Munazzam, Page # 152]

Note: Ibn Hajr al Makki (Rahimahullah) is Hujjah upon both Wahabis and us Sunnis, his works like Sawaiq ul Muhriqa are world renowned. It is however a recent deception spread by Wahabis who quote frauds like Nu'man Aloosi who bashed Imam al-Haytami (rah). Also remember that Albani praised al-Haytami (rah) and accepted him to a master in Jarh wa't Ta'deel (See Albani's Sifatus Salah, Page # 90).

Wahabi authority Nawab Sadiq Hasan Khan Bhopali said of Ibn Hajr al Makki:

الشيخ: شهاب الدين، أحمد بن الحجر المكي، الهيثمي

كان أعظم علماء عصره، وفقهاء دهره؛ لم يكن له نظير فى الفقاهاة فى زمانه

Translation: Al-Shaykh: Shahab ud-din, Ahmed bin al-Hajr al-Makki, al-Haytami. He was of the "GREATEST SCHOLARS" in his time... There was none like him in jurisprudence in his time. [Abjad al Uloom (3/133)]

Now let us come to the biggest accusation on this Athar by Wahabis as given on the pseudo systemoflife website.

Asim said: Firstly before talking about what the scholars said on the chain of narrators i would like to mention that “**IF WE ASSUME** THIS HADITH TO BE AUTHENTIC” then it is going against those who ask help from Prophet Peace be upon him in their homes..

Answer: What a pseudo analysis by this Muftadi. Who cares about “YOUR ASSUMPTION IN REGARDS TO AUTHENTICITY OF THIS HADITH??” Secondly you have accepted that seeking Waseela and Istightha at the grave is definitely allowed and hence your Wahabi cult has been shattared according to your own logic.

A Mutawwa at Madina Shareef stopped me from taking tawassul even at the grave, but I refuted him back and kept on doing Tawassul. I told him all these hadiths and Wallahi he became dumbstruck, that Jahil did not even know of these hadiths and said he will go and investigate. Next day I confronted him again and he had no answers but this time he placed his foot at the place where I had to do Sajdah in Riyaadh ul Jannah. Look at these Wahabis how they disrespect Islam by putting foot on place where we have to do Sajdah. I slapped away his foot and completed my Sajdah Alhamdolillah.

I take an oath that I defeated an Urdu speaking Wahabi scholar appointed at Halaqas of Madina Shareef. Many Sunnis and Wahabis saw my debate and the people roared “ALLAH HU AKBAR AND YA RASOOL ALLAH (This took place in corner of Masjid an Nabwi away from the Rodha where raising voice is allowed)” after seeing the defeat of their so called scholar, the Wahabi scholar was escorted by his students and he vanished. Many confused people came to me and asked me queries about Tawassul and Alhamdolillah they were told the truth.

Some Wahabi students started to follow me and find out about who I was. One student in Madina University even had a long discussion with me and in the end accepted that Imam al-Ghazzali (rah) and other Sufis were great people who accepted Tawassul, we became friends and then departed.

I also made dua facing the Rodha of Prophet (Peace be upon him) behind Saudi Sufi Shuyookh, the Shaykh even asked through the Waseela of Imam

Zain ul Abideen (rah), the Mutawwa came and whispered into shaykh's ear: Ya Shaykh the Bakistanis are following you, I heard his whispering and I replied "La Tafarraku Bayn al Arabi wal Bakistani fid-Deen" again the mutawa got dumbstruck and he walked away allowing us to make dua through Waseela.

Asim said: Amash is Mudallis Hafiz Ibne Hajar mentioned him in Tabqa Thaniyah in [Tabqaat al Mudalliseen (2/55)] but he also mentioned him in 3rd Martaba of Mudalliseen in [Al Nikat al Ibn al Salah (2/640)]

Answer: This is the so called biggest accusation from asim whereas remaining is just his rant and blind following of later people like Albani, Bin Baaz, Zubayr Zai, and company.

Asim first accepts that Hafidh Ibn Hajar (rah) mentioned him in Tabqa Thaniyah (2nd category) of Mudaliseen. Now Hafidh Ibn Hajar (rah) has divided Mudaliseen into 5 categories, the Mudaliseen of first 2 categories are accepted if they narrate from Thiqa narrators like for example Imam Malik (rah), Imam Hasan al Basri (rah), Imam Sufyan ath-Thawri (rah), Imam Sufyan bin Uyayna (rah), A'mash (rah) and others. Hafidh Ibn Hajar (rah) has mentioned A'mash at Number 55 in 2nd Tabaqa so the blame of Wahabis is absurd.

However the problem starts only from third category so why Hafidh mentioned him in 3rd category in Nukt? Assuming this is a contradiction (although it is not because in Nukt Hafidh is just mentioning third category of those who did more Tadlees whereas in Tabaqat he has allocated overall classification of 2nd category to A'mash), still let's analyze further.

So this point of being in third category is indeed harmful (but even many narrators in third category have been accepted by Muhaditheen, hence Asim is showing Jarh Mubham).

Here is a bone crushing answer from Imam al-Dhahabi (rah) in regards to A'mash and this answer from Hafidh al-Dhahabi (rah) proves this specific chain to be absolutely authentic because A'mash is narrating from his "KNOWN SHAYKH CALLED ABI SALIH AS-SAMAAN"

Hafidh al-Dhahabi (rah) said:

قال " عن " تطرق إلى احتمال التدليس إلا في شيوخ له أكثر عنهم : كإبراهيم ، وابن أبي وائل ، وأبي صالح السمان ، فإن روايته عن هذا الصنف محمولة على الاتصال

Translation: When A'mash begins a tradition with the word 'an (from) there is a possibility (احتمال) of Tadlees. **EXCEPT when** he relates it from his elders from whom he narrates in great deal, like Ibrahīm, Ibn Abu Wa'il, **Abu Salih as-Samaan then it is attributed to possess sound linkage** (محمولة على الاتصال) [Meezan ul A'itidal, Volume # 2, Narrator # 3517]

ALLAH HU AKBAR ... now this report is from same Abu Salih as-Samaan who is confirmed shaykh of A'mash and also Thiqa (whereas blame on A'mash could be given if he narrates from his unknown shuyookh or weak narrators) hence to accuse him for tadlees while narrating from his shayukh like al-Dhahabi said, then it is a wrong blame.

Hafidh al Dhahabi (rah) mentions A'mash as:

سليمان بن مهران، الامام شيخ الاسلام، شيخ المقرنين والمحدثين،

Translation: Suliman bin Mehraan "The Imam, SHAYKH UL ISLAM" the Shaykh of Reciters and Hadith specialists. [Siyar A'laam an Nubala (6/419)]

I checked books of hadith and there are roughly 2000+ hadiths via the route of Al-A'mash An Abu Salih, this is why a great Muhadith Imam al-Busayri (rah) said while authenticating a hadith from "A'mash"

- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَكَّارٍ بْنِ عَبْدِ الْمَلِكِ بْنِ الْوَلِيدِ
بْنِ بَسْرِ بْنِ أَبِي أَرْطَاةَ . ثَنَا الْوَلِيدُ . حَدَّثَنِي شَيْبَانُ ، **عَنْ**
الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ ابْنِ عَبَّاسٍ ، عَنْ النَّبِيِّ قَالَ:
«إِذَا اسْتَنْفَرْتُمْ فَانْفَرُوا» . هَذَا إِسْنَادٌ صَحِيحٌ رِجَالُهُ ثِقَاتٌ
وَشَيْبَانٌ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ وَالْوَلِيدُ هُوَ ابْنُ مُسْلِمٍ صَرَحَ
بِالتَّحْدِيثِ فَزَالَتْ تَهْمَةُ تَدْلِيْسِهِ .

**Translation: Ahmed bin Abdur
Rahman bin Bakaar bin Abdul
Mulk bin Walid bin Basr bin Abi
Irta' Thana al-Waleed, Hadasni
Shibaan An al-A'mash An Abi Salih
An Ibn Abbas... This Sanad is
Sahih and the Rijal are Thiqa.
Shibaan is Ibn Abdur Rahman and
Walid is Ibn Muslim "HE HAS
NARRATED WITH SAREEH
TAHDEETH AND IT REMOVES THE
BLAME OF TADLEES UPON HIM"**

[Imam al Busayri in Masabah al Zajajah # 986]

Note: Imam al-Busayri (rah) only says this about Walid but not about A'mash "AN" Abi Salih although A'mash is Mudalis too, this proves that Sam'aat of A'mash from Abu Salih is definitely proven even if he narrates with "AN"

Now here is hadith from Sahih Muslim with Mu'anan of A'mash from Abi Salih

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ كُرَيْبٍ وَاللَّفْظُ لِأَبِي كُرَيْبٍ . قَالَ : حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ : كُنَّا مَعَ رَسُولِ اللَّهِ فَاسْتَسْقَى . فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ أَلَا نَسْقِيكَ نَبِيذًا؟ فَقَالَ : «بَلَى» قَالَ فَخَرَجَ الرَّجُلُ يَسْعَى . فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «أَلَا خَمْرَتُهُ وَلَوْ تَعَرَّضُ عَلَيْهِ عُودًا» قَالَ فَشَرِبَ .

Jabir b 'Abdullah reported: We were with Allah's Messenger (ﷺ) and he asked for water. **A person said: Allah's Messenger, may we not give you Nabidh to drink? He (the Holy Prophet) said: Yes (you may).** He (the narrator) said: Then that person went out speedily and brought a cup containing Nabidh, whereupon Allah's Messenger (ﷺ) said: Why did you not cover it? even if it is with a wood. **He said that then he drank it.** [Sahih Muslim, Hadith # 4989]

That hadith is only narrated via route of A'mash **AN** Abi Salih and Imam Muslim has not shown any shawahid for this specific hadith either. Hence it is proven that Shaykhyn considered the narration from A'mash an Abu Salih to be authentic. Plus Muhaditheen also accepted narrations from Mudaliseen contrary to unprincipled rant of Wahabis that even Thiqa Mudalis is to be rejected if he narrates from Thiqa Shuyookh.

The Wahabi asim without knowing Usool even tried to drag the great Abu Mua'wiya Muhammad bin Hazim (rah) into category of unaccepted Mudaliseen.

The pseudo rebuttal says: Objection no: 4 (Abu Muawiyah Muhammad bin Hazim is Mudallis)

Little does this ignorant know that "WORDING OF HADASNA IS NARRATED FROM ABU MU'AWIYA" here is the proof:

Hafidh al Khaleeli (rah) narrates the hadith in this fashion:

حدثنا أبو خيثمة , حدثنا محمد بن خازم الضرير , حدثنا الأعمش , عن أبي صالح , عن مالك الدار , قال : أصاب الناس قحط في زمان عمر بن الخطاب , فجاء رجل إلى قبر النبي صلى الله عليه وسلم فقال : يا نبي الله , استسق الله لأمتك فرأى النبي صلى الله عليه وسلم في المنام فقال : " انت عمر , فأقرئه السلام , وقل له : إنكم مسقون , فعليك بالكيس الكيس " . قال : فبكى عمر , وقال : يا رب , ما آلو إلا ما عجزت عنه يقال : **إن أبا صالح سمع مالك الدار هذا الحديث**

Translation: Hadasna Abu Khaytama, Hadasna Muhammad bin Khazim al-Dhareer>> Hadasna al-A'mash...

In the end Imam al-Khaleeli (rah) says: Aba Salih "HEARD FROM MALIK AL DAR (RAH) IN THIS HADITH" [Hafidh al-Khaleeli in al-Irshad fi Ma'rifa Ulama al-Hadith (1/313-314)]

ALLAH HU AKBAR, this destroys wahabis with double edged sword.

- 1) Proof that Abu Muawiyah (rah) narrated with direct Seegha of Sam'aat i.e. Hadasna
- 2) Even Abu Salih as Samaan's hearing is directly proven from Malik al Dar (ra)

Secondly Imam Ibn Hajr al-Asqalani (rah) mentioned Abu Mu'awiya (ra) in "2ND CATEGORY OF MUDALISEEN"[Refer to Tabaqat al Mudaliseen Narrator # 61] and such mudaliseen are accepted if they narrate from Thiqa narrators, so even the hadiths in Musannaf Ibn Abi Shaybah and others are authentic which is why Muhaditheen rightly called the Sanad as Sahih.

So mister you cannot deceive us in quoting references, we know Ilm ur Rijaal better than your imaginations. People like Zubayr Ali Zai only helped

you in misguidance, so you should now sit with us true Ahlus Sunnah and learn this science from people where it belongs.

ALLAH HU AKBAR & BI HAQQI MUHAMMAD (PEACE BE UPON HIM)

Wahabism has been totally destroyed on this Athar too.

Remember brothers and sisters that Zubayr Ali Zai had innovated the worst concept of declaring every hadith which goes against Wahabism as "DA'EEF" by using the Tadlees card. As I said before that Ilm ur Rijaal and Jarh wa't Ta'deel in hands of Wahabis is just like matchbox in hands of a monkey who would burn the whole jungle. I have video proof that Zubayr Zai even calls Albani as "MISGUIDED" in regards to Tadlees issue. The Wahabis think as if this is minor mistake but remember a Muhadith not knowing even the basics of Istalahat becomes a nincompoop and Jahil, hence Albani is a Jahil according to Zubayr Zai.

The Wahabis fight within themselves on Sufyan ath-Thawri (rah) for instance, Yahya Gondhalvi proves Mu'anan of Sufyan Thawri (Ameer ul momineen fil hadith) as Ma'mool on Sam'aat if he narrates from Thiqa narrators whereas Zubayr Zai Zindeeq denies it in mutlaqqan terms. Zubayr Zai writes Maqalat which are soundly refuted by our researcher Faysal Khan, our brother has proven Zubayr Zai to be contradicting himself and "LYING OPENLY" in his Maqalat and books. At one time he accepts some narrator to prove his own point but rejects the same narrator to prove the point against Hanafis.

Albani Muhtadi used to do the same too, so all these Wahabis are misguided in Ilm ur Rijaal and Usool ul Hadith, indeed they are equivocal to monkeys as compared to true Muhaditheen such as Imam Zahid al-Kawthari (rah), Shaykh Sa'eed Mamdooh and others who ripped and tore Albani a part.

Albani just got famous due to financial support from Saudi Arabia and he writing pseudo hashiya under books, otherwise he was not even worth dung on the street as compared to real Muhaditheen. Albani Bidati did not even know jack about Rijaal of Bukhari let alone others. He just became a self proclaimed Muhadith by reading books in Dhahriyyah library in Damascus, even Shaykh Shu'ayb Arna'oot refuted Albani.

Hadith # (D)

Now let us come to the absolutely Sahih hadith of Abdullah Ibn Mas'ud (RA) and deception of Albani on it. Here is the hadith with complete chain and Matn.

حَدَّثَنَا يُونُسُ بْنُ مُوسَى ، قَالَ: حَدَّثَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ ، عَنْ سُفْيَانَ ، عَنْ
عَبْدِ اللَّهِ بْنِ السَّائِبِ ، عَنْ زَاذَانَ ، عَنْ عَبْدِ اللَّهِ ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: إِنَّ لِلَّهِ
مَلَائِكَةً سَيَّاحِينَ يُبَلِّغُونِي عَنْ أُمَّتِي السَّلَامَ قَالَ: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَيَاتِي خَيْرٌ
لَكُمْ تُحَدِّثُونَ وَنُحَدِّثُ لَكُمْ، وَوَفَاتِي خَيْرٌ لَكُمْ تُعَرِّضُونَ عَلَيَّ أَعْمَالَكُمْ،
فَمَا رَأَيْتُ مِنْ خَيْرٍ حَمَدْتُ اللَّهَ عَلَيْهِ، وَمَا رَأَيْتُ مِنْ شَرٍّ اسْتَغْفَرْتُ اللَّهَ لَكُمْ

وَهَذَا الْحَدِيثُ لَا نَعْلَمُهُ يُرْوَى عَنْ عَبْدِ اللَّهِ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ

Translation: Yusuf bin Musa >> Abdul Majeed bin Abd ul Aziz bin Abi Rawaad (UN)>> Sufyan (ath-Thawri) (Un) >> Abdullah bin Sa'eeb >> Zazaan >> Abdullah (Ibn Mas'ud) from Prophet (صلى الله عليه وآله وسلم) who said:

Allah has (appointed) angels wandering on earth, they bring me the greeting of my Ummah", and the Prophet (Peace be upon him) said : My life is good (Khayr) for you, you narrate to me and I narrate to you, **and my death is good for you, your actions will be presented to me, what I will see from good deeds I will praise Allah, what I see from bad deeds, I will ask forgiveness from Allah for you"**

And Al Bazzarr said: "We do not know anyone who narrated the last part from Abdallah (Ibn Mas'ood) except from this way (this sanad)"

[Musnad al Bazaar, Hadith # 1925, Published by Maktaba al Uloom wal Hikam]

This hadith is absolutely Sahih and we will tackle the pseudo accusation on the narrator "Abdul Majid bin Abdul Aziz" but before that let us look at authentications on this hadith.

Authentication # 1

Imam Nur-ud-din al-Haythami (rah) said after narrating this hadith:

رواه البزار ورجاله رجال الصحيح.

Translation: It is narrated by al-Bazaar and all the Rijaal are "RIJAAL OF SAHIH" [Majma uz Zawaid (9/24)]

Authentication # 2

وقال الحافظ السيوطي في الخصائص الكبرى (2 / 281) سنده صحيح

Translation: Imam al-Hafidh as-Suyuti (rah) said in his Khasais ul Kubra: It's Sanad is "SAHIH" [Khasais ul Kubra (2/281)]

Imam Suyuti (rah) also authenticated it's chain in *Manahil al-Safa* (p. 31 #8)

Authentication # 3

The great Muhadith and big authority Imam al-Hafidh al-Iraqi (rah) said:

وروى أبو بكر البزار في مسنده بإسناد جيد

Translation: Abu Bakr al Bazzar (rah) narrated it with "STRONG CHAIN" [al-Iraqi in *Tarh al-Tathrib* (3/275), Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Authentication # 4

Imam Ibn al-Jawzi (rah) also narrated it in his magnificent Al-Wafa bi Ahwal lil Mustafa, Page No. 826, Hadith No. 1564, Published by Dar ul Kutab al

iLmiyyah, Beirut, Lebanon (Note: In the beginning of this book Imam Ibn Jawzi the most strict scholar on Jarh wa't Ta'dil said: I have not mixed Sahih ahadith with lies in this book]

Now we will refute Zubayr Ali Zai whom this asim is blindly following. He said the following:

1. Sufiyan at-Thawri is Mudallis and this narration is from An
2. Abdul Majeed ibn Abi Ruwad is Mudallis and this narration is with An
3. Abdel Majeed is "WEAK" according to "MAJORITY"

Ahlu Sunna reply: All these accusations are Batil, plus as we told before that Zubayr Ali Zai Mu'tadi, Albani and company are not Hujjah upon us. Wahabis do not even know basics of any rebuttal because we Ahlu Sunnah will throw away pseudo aqwaal of their gurus because we do not accept them as Muhaditheen at first place. On the other hand we have shown authentication on every hadith from classical Muhaditheen who are hujjah upon both parties (including Ibn Yusuf as-Salihi – Rahimahullah)

We ask the Wahabis to quote classical scholars who called this hadith as weak, remember Hafidh Iraqi (rah) in his **later** work Tarh at Tathreeb has authenticated this hadith and even in Takhreej of Ihya Uloom ud din deen he has not gone towards declaring it weak. Wahabis have misquoted him, here is his complete quote with translation:

أَخْرَجَهُ الْبَزَّازُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ وَرِجَالِهِ رِجَالُ الصَّحِيحِ، إِلَّا أَنَّ عَبْدِ الْمَجِيدَ بْنَ عَبْدِ الْعَزِيزِ بْنِ أَبِي دَاوُدَ وَإِنْ أَخْرَجَ لَهُ مُسْلِمٌ وَوَثَّقَهُ ابْنُ مَعِينٍ وَالنَّسَائِيُّ فَقَدْ ضَعَفَهُ كَثِيرُونَ، وَرَوَاهُ الْحَارِثُ بْنُ أَبِي أُسَامَةَ فِي مَسْنَدِهِ مِنْ حَدِيثِ أَنَسٍ بِنَحْوِهِ بِإِسْنَادٍ ضَعِيفٍ.

Translation: It is narrated by al-Bazzar (rah) as a hadith of Abdullah Ibn Mas'ud (RA) "THE MEN OF IT ARE MEN OF SAHIH" except Abdul Majeed bin Abdul Azeez bin Abi Dawud. "IMAM MUSLIM NARRATED FROM HIM" and only Ibn Ma'een and Imam al Nasai'i declared him "THIQA", (on the other hand) many called him Da'eef. It is also narrated by Harith bin Abi Usama in his Musnad as hadith **from Anas (RA) and this is "DA'EEF"** [Note: The one from Anas RA is called Da'eef directly by Hafidh Iraqi not the one from Abdullah Ibn Mas'ud RA] (Takhreej of Ihya Uloom ud-din 4/128)

First of all the Wahabis have as usual done Dajl while quoting a classical scholar and we have shown the complete hukm of Hafidh al-Iraqi in Takhreej of Ihya,

secondly the later Qawl of Hafidh al-Iraqi in his hadith work Tarh at-Tathreeb will supercede, let me quote him again, he said:

وروى أبو بكر البزار في مسنده بإسناد جيد

Translation: Abu Bakr al Bazzar (rah) narrated it with "STRONG CHAIN" [al-Iraqi in *Tarh al-Tathrib* (3/275), Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

I have already shown the great authentication on this hadith from many other Muhaditheen. Assuming 1 Muhadith did not know about Tadlees of Sufyan (which is a lie because Muhaditheen did know about it but they knew his tadlees from Thiqa narrators had no harm on the narration) then other Muhaditheen backing up the authentication leave behind no doubt that hadith has no Illah whether in the chain or Matn.

Before going further and proving greatness of Imam Sufyan ath-Thawri (rah) from books of Rijaal and also the fact "THAT HE IS IN 2ND CATEGORY OF MUDALISEEN WHO ARE ACCEPTED" I would like to close all doors of exit for wahabis by showing a valid "WITNESS" over this hadith which shall leave behind no doubt that it is authentic.

حدثنا سليمان بن حرب قال: ثنا حماد بن زيد قال: ثنا غالب القطان ، عن بكر بن عبد الله المزني ، قال رسول الله صلى الله عليه وسلم: «حياتي خير لكم تحدثون ويحدث لكم، فإذا أنا مت كانت وفاتي خيرا لكم، تعرض علي أعمالكم فإن رأيت خيرا حمدت الله، وإن رأيت غير ذلك استغفرت الله لكم»

Translation: Bakr bin Abdullah al-Mazni (rah) narrates that the Prophet (Peace be upon him) said: My life is good (Khayr) for you, you narrate to me and I narrate to you, and my death is good for you, your actions will be presented to me, what I will see from good deeds I will praise Allah, what I will see from other than that (i.e. bad deeds), I will ask forgiveness to Allah for you" [Imam Ismail bin Ishaq, book Fadhl as-Salaat Alan Nabi, Hadith # 25 in the Albani version]

Albani himself said about this Mursal hadith:

إسناده مرسل صحيح

Translation: It's Isnaad is "MURSAL SAHIH" [ibid]

Hence the hadith of Ibn Mas'ud (RA) becomes absolutely authentic and different turaq testify it. Zubayr Ali Zai Muftadi has himself accepted the Usool that if some weak hadith is supported even by single Mutbar Mutabiyat then it becomes Hasan and Sahih. Here is the proof.

Zubayr Ali Zai Ghaali says in his worthless book Noor al Aynain Page # 139

فائدہ نمبر ۳: مدلس کی اگر معتبر متابعت ثابت ہو جائے تو اس کی روایت قوی ہو جاتی ہے۔
سفیان ثوری اس روایت میں عاصم بن کلیب سے منفرد ہیں اور ان کی کوئی معتبر متابعت نہیں
ہے، لہذا یہ سند ضعیف ہے۔

Translation: Benefit # 3: If the narration of Mudallis is proven from a "MUTBAR MUTABIYAT" then his narration becomes "STRONG"... [Noor al Aynain, Page # 139]

Now we have shown Mutbar Mutabiyat of hadith from Ibn Mas'ud (ra) and it is "MURSAL SAHIH AS EVEN ACCEPTED BY ALBANI"

Now the point arises whether Mursal from a Thiqa Tabi'i is accepted or not? The vast majority of Muhaditheen and Fuqaha accepted Maraseel of Thiqa Tabi'i because they cannot be blamed of lying. Here we would like to present a complete chapter on acceptance of "MURSAL HADITH"

Mursal is Hujjah

Regarding Hujjiyat of Maraseel "FROM TABIYEEN" here are overwhelming proofs.

محل قبولہ عند الحنفیہ ما إذا كان مرسله من أهل القرون الثلاثة الفاضلة ، فإن كان غيرها فلا ، لحديث : « ثم يفسوا الكذب » صححه النسائي . وقال ابن جرير : أجمع التابعون بأسرهم على قبول المرسل ولم يأت عنهم إنكاره ، ولا عن أحد من الأئمة بعدهم إلى رأس المائتين ، قال ابن عبد البر : كأنه يعني

أن الشافعي أول من رده ، وبالغ بعضهم فقواه على المسند ، وقال من أسند فقد أحالك ومن أرسل فقد تكفل لك

Imam Jalal ud-din Suyuti (rah) said: Some scholars have said that any Mursal hadith which comes from **"QAROON E SALASA (first 3 generations)" then it is accepted** according to (Muhaditheen/Fuqaha) of Ahnaaf otherwise not because it has come in hadith that (after 3 generations) lying would become common. This hadith has been authenticated by Imam Nasai (rah). **Imam Ibn Jarir (rah) said: "ALL TABIYEEN (SALAF) HAVE IJMA THAT MURSAL HADITH IS ACCEPTED AND NONE OF THEM HAVE REJECTED THIS QAWL"** even after 200 years the (majority) of Imams did not reject this. Hafidh Ibn Abdul Barr said that Imam Shafi was the first to reject Mursal hadith whereas many Imams have considered **"MURSAL EVEN BETTER THAN MUSNAD"** they said this because when a (Thiqa) narrator narrates complete chain then he leaves the research upon us but if he leaves someone from inbetween **then "HE HIMSELF BECOMES ZAMIN OF CHAIN"** [As-Suyuti in Tadrib al Ravi, Volume No.1, Page No. 198]

So when Ijma had happened during Quroon-e-Thalatha the praised time according to Prophet (Peace be upon him) then later aqwal whether of Ibn Salah or Imam Muslim are not strong. Here I would like to use a Sahih hadith of Bukhari regarding Qaroon-e-Thalatha (first three pious generations)

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا أَبُو جَمْرَةَ قَالَ: سَمِعْتُ زَهْدَمَ بْنَ مُضَرَّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **«خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»** - قال عمران: لا أدري أذكرَ النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بعدَ قرْنِه قرْنَيْنِ أو ثلاثة - قال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **«إِنَّ بَعْدَكُمْ قَوْمًا يَخُونُونَ وَلَا يُؤْتَمِنُونَ، وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلَا يَفْقَهُونَ، وَيُظْهَرُ فِيهِمُ السَّمَنُ»**.

Volume 3, Book 48, Number 819 : (Sahih Bukhari)

Narrated by Zahdam bin Mudrab

I heard Imran bin Husain saying, "The Prophet said, **'The best people are those living in my generation, then those coming after them, and then those coming after (the second generation).'**" Imran said "I do not know whether the Prophet mentioned two or three generations after your present generation. The Prophet added, 'There will be some people after you,

who will be dishonest and will not be trustworthy and will give witness (evidences) without being asked to give witness, and will vow but will not fulfill their vows, and fatness will appear among them."

In Sahih Muslim third generation is also mentioned. [See Saheeh Muslim, Book: the Virtues of the Sahaabah, chapter 52 hadeeth #2535]

Mullah Ali Qari (rah) said: These are the Qaroon e Salasa on whose greatness has Prophet (Peace be upon him) told us to stick [Sharh Najbatul Fikr, Page No. 112]

We all know that Imam Abu Hanifa (rah) was amongst Tabiyeen (Born in 80 AH, he saw many Sahaba including Anas bin Malik RA), even this innate hater of Imam al-Azam (rah) i.e. asim had to accept greatness of Imam Abu Hanifa (rah) in all fields including being "THIQA IN HADITH" he has even written an article on this after we Ahlus Sunnah soundly refuted him and proved greatness of Imam Abu Hanifa (rah) and his Sahibayn (2 great students I,e, Imam Muhammad bin Hasan ash-Shaybani – Rahimahullah and Imam Abu Yusuf – Rahimahullah)

Hence Imam Abu Hanifa (rah) and Imam Malik (rah) accepting Mursal narrations is conclusive proof that Mursal is Hujjah, even Imam ash-Shafi'i's qawl will become Shaz as compared to these 2 giant Fuqaha. Remember Imam ash-Shafi'i (rah) himself said that we are like children of Abu Hanifa in Fiqh (Fiqh includes all sciences including Qur'an and Hadith methodology)

Imam Ibn us Salah (rah) himself had to accept Mursal to be Hujjah from Tabiyeen like Imam Abu Hanifa (rah) and also Imam Malik bin Anas (rah). He says:

والاحتجاج به من مذهب مالك وأبي حنيفة وأصحابهما

Translation: They (Maraseel) are taken as proof in the Madhab of Malik and Imam Abu Hanifa and their followers [Muqadma Ibn us-Salah, Chapter on Mursal narrations]

Allama Sindhi said: It is proven from the saying of Imam Ibn Hajr al Asqalani **that Imam Malik, Fuqaha of Ahnaaf and one saying of Imam Ahmed (rah) say the "MURSAL HADITH IS ACCEPTED"** [Aalam ul Quran, Al-Hawi al-Ashr, Page No. 102]

We have only gone in detail about Mursal to strengthen the hadith of Ibn Mas'ud (ra) which is Marfu and Mutassil, it is itself authentic according to Muhaditheen so there should be no doubt left about it's authenticity now.

Another absurd statement which wahabi made in the beginning while trying to refute this authentic hadith was:

These people need Mutawatir hadeeth to prove their **false creed**, above hadith is weak leave a side Mutawatir.

Answer: First of all the hadiths on Tawassul are so many that they reach the level of Tawatur. Secondly the Wahabi himself hypocritically accepted before that Tawassul has to do with Fiqh not Aqeeda, thirdly we will prove that Wahabi scholars were the ones who made Tawassul as a part of Aqida (we Sunnis were not the people who made it part of Aqida, rather it was Wahabis, so now when they have made it matter of Tawhid and Shirk so it indeed becomes part of aqida because they declare other Muslims as Mushrikeen due to which they become Mushrikeen themselves as false takfir bounces back)

Muhammad Salih al Uthaymeen (Lanat Ullah) the leading Wahabi authority said:

وبالنسبة للتوسل فهو داخل في العقيدة، لأن المتوسل يعتقد لهذه الوسيلة تأثيراً في حصول مطلوبه، ودفع مكروهه، فهو في الحقيقة من مسائل العقيدة، لأن الإنسان لا يتوسل بشيء إلا وهو يعتقد أن له تأثيراً فيما يُريد

Translation: In regards to Tawassul then **"IT IS INCLUDED IN AQIDA"** because the one taking Waseela **believes** that it will have effect in getting his Mutloob and that it will remove the undesired, **"SO IN REALITY THIS IS A MATTER OF AQIDA"**

because the human being does not take waseela of something except with belief that it will bring effect in his desire. [Fatawa Ibn Uthaymeen (3/100)]

What a pathetic and stupid fatwa by Wahabi, but here we have refuted asim who boasts that Tawassul has to do with Fiqh not aqida. Now when wahabis make it part of Aqida and declare other Muslims as Mushrikeen and even innovators then it indeed becomes a part of Aqida because now it becomes their disrespect in the court of Prophet (Peace be upon him)

Also remember that Ibn Uthaymeen is claiming to have "KULLI ILM UL GHAYB REGARDING ALL PEOPLE WHO DO TAWASSUL" because he is saying that "ONE WHO TAKES WASEELA **BELIEVES** (يعتقد) THAT IT WILL HAVE AN EFFECT"

What a big lie, indeed what a big deception by this ignorant scholar, no wonder this nincompoop also believed that "ALLAH LITERALLY DOES RUNNING/JOGGING" ... Naudhobillah.

Another Wahabi scholar Abu Bakr al-Jazairi (LA) said:

إن دعاء الصالحين والإستغاثة بهم والتوسل بجاههم لم يكن في دين الله تعالى قرينة ولا عملاً صالحاً فيتوسل به أبداً ، وإنما كان شركاً في عبادة الله محرماً يخرج فاعله من الدين ويوجب له الخلود في جهنم

Translation: The Dua of Saliheen, to take Istighatha through them and (و) "TAWASSUL THROUGH THEIR HONOUR (BI JAH) these (all) are not considered as taking closeness (to Allah) in the Deen of Allah, nor is it a good

practice. Rather only (IN ALLAH) we should take Waseela forever, this (waseela through prophets and saliheen) is "SHIRK AND HARAM" in the worship of Allah. One who does so is "EXPELLED FROM DEEN AND IT BECOMES WAJIB THAT HE WILL REMAIN IN HELL FIRE FOREVER" [Aqida al Mo'min, Page # 144]

Again what a pathetic fatwa, if wahabis say that he is only talking about Istighatha here then remember "HE INCLUDED "والتوسل بجاههم" inside too and differentiated between them by putting "wa". The Tawassul through the Jaah of Prophet (Peace be upon him) is actually recommended and to make it shirk/Kufr is a Buhtaan on Prophet and thus Kufr by itself.

If Wahabis still deny that no Wahabi scholar considered Tawassul as Kufr in past then I would like to give yet another testimony from the house of Wahabism itself. Nawab Saddiq Hasan Khan Bhopali is considered as the top notch classical wahabi scholar of Sub continent. His works are even published in Saudi Arabia with Tahqeeq. His work Nuzul Abrar is famous in Arab world too. He says in this book:

﴿ ومنها ﴾ التأدب والخشوع والمسكنة والخضوع وهذا المقام أحق المقامات بهذه الأوصاف لأن المدعو هو رب العالم وخالق الخلق ورازق الكل وفي ذلك تسبب للإجابة لأن العبد إذا خشع وخضع ربه وتفضل عليه بالإجابة ومن ذلك قوله عز وجل ادعوا ربكم تضرعاً وقد روى ما يدل على التأدب مسلم وغيره وروى ما يدل على الخضوع ابن أبي شيبة في المصنف وروى ما يدل على الخضوع الترمذي وأما ما رواه مسلم فهو من حديث علي وفيه وأنا عبدك ظلمت نفسي واعترفت بذنبي وأما ما رواه ابن أبي شيبة فهو قول مسلم بن يسار قال لو كنت بين يدي ملك تطلب حاجة لسرك أن تخضع له وأما ما رواه الترمذي فهو في أحاديث الاستسقاء من كتابه قال الغزالي في الأحياء ومن آداب الدعاء التضرع والخشوع والرهبة قال تعالى انهم كانوا يسارعون في الخيرات ويدعوننا رغبا ورهبا وكانوا لنا خاشعين وقال تعالى ادعوا ربكم تضرعاً وخفية انتهى ﴿ ومنها ﴾ ان يسأل الله باسمائه العظام الحسنى والأدعية الماثورة ويدل على ذلك قول الله عز وجل والله الاسماء الحسنى فادعوه بها وما أخرجه أبو داود والترمذي وحسنه وابن ماجة وابن حبان في صحيحه والحاكم وقال صحيح على شرطهما من حديث عبد الله بن بريدة عن أبيه ان رسول الله صلى الله عليه وسلم سمع رجلاً يقول اللهم اني اسألك بأني أشهد انك انت الله لا اله الا انت الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفواً أحد فقال لقد سألت الله بالاسم الذي اذا سئل به اعطي واذا دعي به اجاب واخرجه الترمذي وحسنه من حديث معاذ قال سمع النبي صلى الله عليه وسلم رجلاً وهو يقول يا ذا الجلال والإكرام فقال قد استجب لك فسل وفي الباب أحاديث كثيرة تأتي بعضها في محله قال الغزالي في الأحياء الأول ان يقتصر على الدعوات الماثورة فأكمل

أحد يحسن الدعاء فيضاف عليه الاعتداء كذا في الأذكار ﴿ ومنها ﴾ التوسل إليه سبحانه بالأنبياء ويدل عليه ما أخرجه الترمذي من حديث عثمان بن خيف ان اعمى اتى الى النبي صلى الله عليه وسلم فقال يا رسول الله ادع الله ان يكشف لي عن بصري قال او ادعك قال يا رسول الله قد شق علي ذهاب بصري قال فاطلق فتوضأ ثم صلى ركعتين ثم قل اللهم اني اسألك واتوجه اليك بنبيك محمد صلى الله عليه وسلم الحديث ويأتي في هذا الكتاب عند ذكر صلاة الحاجة ﴿ ومنها ﴾ التوسل بالصالحين ويدل له ما ثبت في الصحيح ان الصحابة استسقوا بالعباس عم رسول الله صلى الله عليه وسلم وقال عمر اللهم انا نتوسل اليك بعم نبينا صلى الله عليه وسلم ومساءلة التوسل بالانبياء والصالحين مما اختلف فيه اهل العلم اختلفا شديداً حتى بلغت التوبة الى ان كفر بعضهم بعضاً او بدع او ضلل والامر ايسر من ذلك واهون مما هنالك وقد قضى الوطر منها صاحب كتاب الدين الخالص والعلامة الشوكاني في الدر النضيد في اخلاص التوحيد وحاصلها جواز التوسل بهم على ما ورد من الهيئات وعلى القصر على ما في الروايات ولا يقاس عليه ولا يزداد عليه شيء ولا نشك ان من لا يرى التوسل اخلاصاً لله ليس عليه اثم ولا وزر ومن توسل فإساءة بل جاء بما هو جائز في الجملة وكذلك ثبت التوسل بالأعمال الصالحة كما سقت الإشارة إليه فيما تقدم وبالجملة ليست المسألة

مستحقة لمثل تلك الزلازل والافلاك والمكن مفاسد الجاهل والتعصب ومساوي التقليد والتعسف لا تحصى ومنها خفض الصوت بين المخافة والجهل ككنا

في الاذكار الحديث اربعوا على انفسكم فانكم لا تدعون ايلهم ولا تاجبا اسم وهو الصحيحين وغيرهما من حديث ابي موسى ومنها الاعتراف بالذنوب لقوله صلى الله عليه وسلم في حديث علي عند مسلم ظلمت نفسي واعترفت بذنبي فاغفر لي ذنوبي جميعا الحديث ومنها البداية بنفسه ووجه ذلك ما ورد من الاحاديث المصرحة بأنه يبدأ الانسان بنفسه واخرج الترمذي وقال حديث حسن صحيح غريب وعن ابن عمر قال كان رسول الله صلى الله عليه وسلم اذا ذكر احدا فدعا له بدأ بنفسه ومنها ان لا يخص الداعي نفسه ان كان اماما لحديث لا يؤم رجل قوما فيخص نفسه بالدعاء درنهم فان قيل فتد خانهم اخرج الترمذي وحسنه واخرجه ايضا غيره ومنها ان يسأل بعزم ورغبة وجد واجتهاد لما اخرج البخاري وغيره من حديث ابي هريرة رفعه اذا دعا احداكم فلا يقل اللهم اغفر لي ان شئت ارحني ان شئت ارزقني ان شئت وليعزم مسأله انه يفعل ما يشاء ولا مكره له وفي لفظ لمسلم من هذا الحديث ولكن ليعزم وليعظم الرغبة فان الله لا يتعاظمه شيء اعطاء فينبغي ان يحزم بالطلب ويوقن بالاجابة ويصدق رجاء فيها قال سفيان بن عيينة لا يمنع احداكم من الدعاء ما علمه من نفسه فان الله تعالى اجاب شر المخلوقين ابليس اذ قال رب انظرني الى يوم يبعثون قال انك من المنظرين ومنها اجضار القلب وتحسين الرجاء لما اخرج احمد باسناد حسن عن عبد الله بن عمر ان رسول الله صلى الله عليه وسلم قال القلوب اوعى وبعضها اوعى من بعض فاذا سألتم الله عز وجل يا ايها الناس فاسألوا وانتم موقنون بالاجابة فان الله لا يستجيب لعبد دعاء عن ظهر قلب غافل واخرجه ايضا الترمذي والحاكم من حديث ابي هريرة قال الحاكم مستقيم الاسناد تفرد به صالح المزني وهو احد زهاد البصرة قال المنذري صالح المزني لاشك في زهده ولكن تركه ابو داود والنسائي قال في الاذكار مقصود الدعاء هو حضور القلب والدلائل عليه اكثر من ان تحصر والعلم به اوضح من ان يذكر لكن تنبرك بذكر حديث فيه روي في كتاب الترمذي عن ابي هريرة قال قال رسول الله صلى الله عليه وسلم ادعوا الله وانتم موقنون بالاجابة واعلموا ان الله تعالى لا يستجيب دعاء من قلب غافل لاه قال واسناده فيه ضعيف انتهى ومنها تكرير الدعاء والالحاح فيه ووجهه ما ثبت من حديث عائشة انه قال صلى الله عليه وسلم سجد فدعا ودعا ولما روى عنه صلى الله عليه وسلم انه قال ان الله يحب المحلين في الدعاء اخرج الترمذي عن ابن عسدي في الكامل والبيهقي في الشعب من حديث عائشة واخرج مسلم في صحيحه انه صلى الله عليه وسلم كان اذا دعا كثر ثلاثا وعن ابن مسعود رفعه كان يعجبه ان يدعو ثلاثا ويستغفر ثلاثا رواه ابو داود ومنها ان لا يدعو باثم ولا قطيعة رحم لما اخرج مسلم وغيره من حديث ابي هريرة قال قال رسول الله صلى الله عليه وسلم يستجاب للعبد ما لم يدع باثم او قطيعة رحم واخرج احمد

Translation: (In Explaining Imam Ibn al Jazri – Rahimahullah’s qawl that One should seek intercession of Prophets to Allah, Nawab Sadiq Hassan Khan Bhopali the leading Wahabi authority says):

The Tawassul towards Allah Subhanahu wa Ta’ala through Prophets, the “PROOF” on this is as narrated in Tirmidhi the hadith of Uthman bin Hunayf that a blind man came to the Prophet (Peace be upon him) and said (Then Bhopali quotes the hadith which has already been shown above in our article)

(Bhopali said): And in regards to Tawassul through Saliheen (righteous) then Daleel on this is as proven from Sahih that Sahaba did Istisqa through al-Abbas (RA) the uncle of Prophet (Peace be upon him). Umar (RA) said: O Allah we (now) seek intercession with you by the uncle **of our Prophet.**

(Bhopali now refutes Wahabism and said): This matter of Tawassul through Prophets and Saliheen was disputed by people of knowledge in such a strict (shadid) manner that it reached to an extent where **“SOME STARTED TO DO TAKFIR ON SOME OTHER OR CALLED EACH OTHER AS BIDA’EE OR MISGUIDED”** although this matter was not that complicated nor was there any such need of such (disputation). The author of Book called “Ad-deen al Khalis” and Allama Shawkani in his “Dur an-Nadheed fi Ikhlās at-Tawhid” have completed the research in this regard, the “SUMMARY” of which is that Tawassul is allowed through them (Prophets and Saliheen) and according to some narrations Qasr (restriction to Prophet) should be done and nobody else should be done Qiyaas on this, nor anything be added. **We have “NO DOUBT” that anyone who does not consider Tawaassul to be “KHAAS WITH ALLAH” has “NO BLAME ON HIM”** and whosoever considers opposite to this is also not to be blamed because he did something permitted. Similarly Tawassul could be taken through good deeds as we pointed towards it before. In summary this matter is “NOT SUCH THAT IT IS MATTER OF TAZALZUL (TO BASH EACH OTHER)” but there is (no cure) for ignorance, Ta’sub (hatred) and Taqleed (of wrong viewpoints) and they are too many to mention. [Nuzul Abrar, Page # 37-38 in Dar ul Ma’rifah edition and Page # 75-76 in Dar Ibn Hazm edition]

So this is testimony from house of wahabism on 3 things

- a) Tawassul through Anbiya and Awliya is allowed even Bhopali took proof from hadith of Uthman bin Hunayf (RA) and also the hadith of al-

Abbas (RA) which is not "NAFI OF TAWASSUL THROUGH PROPHET BUT RATHER PROOF OF TAKING TAWASSUL THROUGH SALIHEEN SEPERATLY" I will shed more light on this when I come to Hadith # E

- b) Some Wahabis made takfir of other Muslims even on Tawassul itself (like I proved from Ibn Uthaymeen and Jazairi nincompoops, plus Bhopali gives testimony too)
- c) Waseela is not Khaas of Allah as ignorant Jazayri Wahabi said (My explanation: This is ignorance of Wahabis as Waseela is always taken through Makhlooq not Khaliq, it is height of ignorance to say Waseela should be taken through Allah, what a blunder by Wahabis because Allah is our Final reach whose Ridha we seek, so how could it be possible to take His Waseela? That is like saying O Allah I seek your intercession to reach you, which is wrong and illogical. Yes Waseela through his Sifaat is justified because Sifaat of Allah at many times are shared with Mukhlooq too for example Mercy, being truthful, and others)

Hadith # (E)

The Hadith of Tawassul through Sayyidna Abbas (ra) and the Wahabi Batil interpretation over it i.e. Umar (RA) asked through Waseela of Abbas (RA) because Waseela of Prophet (Peace be upon him) was considered forbidden by Umar... Naudhobullah.

They cannot back up this Baatil Ta'weel with proofs from classical scholars (Wahabis are Khawarij who give personal interpretations although according to Islam such interpretations are rejected)

Before moving forward and understanding this Athar from Fath ul Bari Sharh Sahih ul Bukhari yet again. I would like to present another hadith from Sahih Muslim to teach Wahabis some basics.

Imam Muslim narrates:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ، حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ سَلَمَةَ - عَنْ سَعِيدِ الْجُرَيْرِيِّ، بِهَذَا الْإِسْنَادِ عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ أُوَيْسٌ وَلَهُ وَالِدَةٌ وَكَانَ بِهِ بَيَاضٌ فَمَرُّوهُ فَلَيْسَتْغْفِرَ لَكُمْ "

Book 031, Number 6171: (Sahih Muslim)

'Umar b. Khattab reported: I heard Allah's Messenger (may peace be upon him) as saying: Worthy amongst the successors would be a person who would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. **Ask him to beg pardon for you (from Allah).**

Now a Wahabi logic would say that our Prophet (Peace be upon him) taught Sahaba to leave his intercession and turn towards intercession through Uwais al-Qarni (RA) who was not even a Sahabi but a Tabi'i. What was the need to ask Uwais to pray when Prophet was present between them and Allah would have heard the Prophet more than anyone else? The point to understand from hadith of al-Abbas (RA) and also this hadith is that Waseela through people lesser in rank is also allowed in Shariah. These hadiths actually prove that Waseela not only through Prophets but also through Saliheen is Mustahab.

Had Sahaba abandoned the Waseela through Prophet

(Peace be upon him) then Sayyidna Umar (RA) would have sought intercession through Uthman and Ali (Ridhwan Allaho Ajmain) rather than al-Abbas (RA) who was lower in rank than those 2 Khulafa ar Rashideen.

Had Sahaba abandoned Waseela through Prophet (Peace be upon him) then they would not have searched for Uwais al-Qarni (RA) and asked him to make dua for Ummah. The dua for Ummah done by Uwais will remain intercession of Prophet (Peace be upon him) because the Prophet through his Ilm ul Ghayb told about minute details about how to find Uwais al-Qarni (in spite of Prophet not meeting him)

Do Wahabis consider status of Uwais al-Qarni to be superior to Umar and Ali who searched him?? Hence the Wahabi Ta'weel is absolutely Baatil and illogical.

Let us come back towards the hadith in regards to al-Abbas (RA) now. Asim accused us of false translation because we had relied on translation of Aisha Bewley. But same Asim has shown a far worst and forged translation himself (it is not just a translation error which we agree can happen by many translators but rather it is a forgery which is intentional)

Asim said:

OUR RESPONSE :

This is totally distorted translation, let me quote urdu translation from the book present in very same website in the books section, Books on Aqeda and the name of the book is “Proofs from sahabas (ra) on tawassul (istignatha and intercession)” by Mufti Faiz Ahmad Owaisi Qadri Ridwi page no: 8

تو ہمیں سیراب کرتا اور ہم کیا کرتے تھے اے اللہ ہم تیری طرف اپنے نبی صلی اللہ علیہ وسلم کا وسیلہ
ہیں تیری طرف اپنے نبی کے چچا حضرت عباس کا وسیلہ کرتے

So, in the distorted translation of the website “used to” is missing because it is our evidence of permissible and recommended tawassul, Narrated Anas: Whenever drought threatened them, 'umar bin Al-Khattab, used to ask Al-abbas bin 'Abdul Muttalib to invoke Allah for rain. He used to say, “O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain.” And so it would rain. (BukhariBook #17, Hadith #123)

First of all let's see 4 forgeries in the same English translation which Asim blindly quoted from Muhsin Khan.

The original Arabic which this hater of Prophet (Peace be upon him) i.e. Muhsin Khan forged (not only here but he forged many other hadiths of Bukhari proving Waseela such as **Volume 2, Book 17, Number 122**) states the following:

حدثنا الحسن بن محمد قال: حدثنا محمد بن عبد الله الأنصاري قال: حدثني أبي، عبد الله بن
المثنى، عن ثمامة بن عبد الله بن أنس، عن أنس:

أن عمر بن الخطاب رضي الله عنه: كان إذا قحطوا استسقى بالعباس بن عبد المطلب. فقال:
اللهم إنا كنا نتوسل إليك بنبينا فتسقينا، وإنا نتوسل إليك بعم نبينا فاسقنا، قال فيسقون.

The wording used here is clearly “NATAWASSALU” which is same as Tawassul. This hadith also proves the meaning of word Waseela from Hadith.

Sunni translator, Female Ustadha Aisha Bewley also gives slightly wrong translation as follows:

It is related from Anas, "If there was a drought, 'Umar ibn al-Khattab would ask al-'Abbas ibn 'Abdu'l-Muttalib to do the rain prayer. He would say, 'O Allah, we seek intercession with You by Your Prophet and we ask You for rain. We seek intercession with You by the uncle of our Prophet, so give us rain!'" He added, "And they were given rain." [Sahih Bukhari # 964, English version by Aisha Bewley]

Our Ahlus-Sunna website had changed the translation even before Asim had uploaded his article. Secondly I being author of the article did not make my own translation but had just relied on Aisha Bewley, who has erred as she translated the sentences in present tense. We Sunnis accept that she made a mistake which is a minor one and not intentional In shaa' Allah. It is part of our honesty that we do not defend wrong translation and even if some Sunni has made a mistake we will not make it issue of our egos like Wahabis make in regards to "FORGERIES UPON FORGERIES DONE BY MUHSIN KHAN IN SAHIH BUKHARI"

So the correct English translation would read: O Allah **we would seek intercession with You** (نتوسل إليك) by Your Prophet (بنبيينا) and we would ask you for rain (or You gave us rain). We now seek intercession with You by the uncle of our Prophet (بعم نبيينا), so give us rain! ...

But the Wahabi Muhsin khan has done 4 forgerires here.

He removed the word "intercession" completely and also "by the Prophet (BiNabiyina)" from in between and this will be counted as Tehreef in the text.

a) He changed "**sought intercession with You**"

into

"**We used to ask our Prophet**"

b) He changed "**by Your Prophet**"

into

"**to invoke You for rain**"

c) He changed "**We now seek intercession with You by the uncle of our Prophet**"

into

"**now we ask his uncle to invoke You for rain**"

Look closely he did not translate the wording " **بِعَمِّ نَبِينَا** " properly because this wording is proving Waseela to remain from Prophet as Sayyidna Umar (RA) asked Allah through status of Abbas being **UNCLE** OF PROPHET.

From this hadith the Wahabis erroneously believe that Sayyidna Umar (RA) "rejected" tawassul of Prophet as he asked the alive al-Abbas (RA). We have already proven above in the beginning that Prophets are alive in their graves and praying, but still for the sake of argument we will prove the Batil Ta'weel of Wahabis to be completely illogical.

Challenge # 1: Wahabis are asked to quote "2 **unanimously** accepted classical scholars before 800 AH that hadith of al-Abbas disapproves Waseela of Prophet (Peace be upon him)" I am asking for scholars prior to 800 AH because Wahabi asim has denied later scholars by calling them too late and Sufis (he rejected Imam Ibn Yusuf al Salihi by calling him late 10th century scholar and also a Sufi), so we will tie this usool around the neck of Asim himself. No irrelevant quotes from "BRITISH CAMBRIDGE UNIVERSITY'S" inauthentic book attributed to Hafidh as-Suyuti (rah) shall be accepted (even there it is not asserted that Umar RA rejected Prophet's waseela)

Plus remember Tafsir Ruh ul Ma'ani is from a very late scholar even later than Imam Ibn Yusuf al Salihi (rah) and we all saw above how Asim had rejected great scholar by calling him Sufi although Allama Alusi (rah) is a far later scholar and Sufi too.

Plus Ruh ul Ma'ani goes against Wahabis on many occasions, Imam al-Alusi (rah) himself proves that Awliya can see Prophet in wakeful state then how can he contradict himself in matter of Waseela? It is confirmed that his wahabi son Nu'man Alusi added interpolations to the Tafsir.

It was published by his "Salafi" son Nu`man al-Alusi in Bulaq (Egypt) in 1301 AH (then again twice by the Damascene "Salafi" Munir `Abduh Agha at his Muniriyya Press in Egypt). This is attested by Imam al-Kawthari (rah) and many great scholars of Ahlus Sunnah (Ofcourse Wahabis hate Imam al-Kawthari Rahimahullah but they even hate Prophet let alone Imams, hence their hatred for a great Imam is not Hujjah)

So the initial publications of Ruh ul Ma'ani itself come from hands of Wahabis and we know for sure that Wahabis are major forgers of Islamic literature, they have not even spared Sahih Bukhari and I will give one such example here for the public to see for themselves i.e. how Wahabis deleted the whole hadith in translation just because it proves "PRAYING AT BLESSED PLACES WHERE PROPHET PRAYED AND ALSO PRAYING IN MASJID NEAR GRAVES" The Wahabi Muhsin Khan removed this beautiful hadith because then whole world will mock Wahabis why they have made library over the house of Prophet and even made toilets on important landmarks in Makkah and Madina... Naudhobillah.

Now here is proof from Same Ruh ul Ma'ani that Nu'man Aloosi and Wahabi publishers did poor work in forging Tafsir Ruh ul Ma'ani and they were afraid to tamper many passages which prove great Aqida of Imam Mahmud Aloosi (rah)

Allama Alusi goes to the extent of proving that Anbiya can still meet people and many Awliya have met the Prophet. So O Aql al-Saleem I ask you how could Allama

al-Alusi deny Tawassul when he has proven spiritual meeting with Prophet in wakeful state? Hence it stands established beyond doubt that Nu'man Aloosi who used to write Tafsir Ruh ul Ma'ani for Allama Mahmud Aloosi has done forgeries and deception. It is known that Nu'man was intouch with Sub continental Wahabi Nawab Saddiq Hasan Khan Bhopali and thus he got influenced by Wahabism:

Allama Mahmud Aloosi (rah) says in Tafsir of Qur'anic verse:

Translation: It is He who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest. Along with others of them **"WHO HAVE NOT YET JOINED THEM"** He is the Mighty, the Wise. (وَالْآخَرِينَ) (62:2-3) مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Allama Alusi explains 62:3 as:

طوائف الناس الذين يلحقون إلى يوم القيامة من العرب والروم والعجم وغيرهم؛ وبذلك فسرهُ الضحاك وابن حبان ومجاهد في رواية، ويكون الحديث من باب الاختصار والتمثيل

Translation: It includes all mankind till the day of judgment including Arabs, people of Rome, foreigners etc... In this regard the qawl which is mentioned by Dhahak, Ibn Hayyan and Mujahid (i.e. about Faris/Persia) is just given to explain an example [Al-Alusi in Ruh ul Ma'ani, Volume No. 8, Page No. 39]

Although this Tafsir is proven from Imam Ibn Jarir at-Tabri (rah) and other Mufasireen too, but we have intentionally used it from Imam Mahmud Aloosi (rah) so that Wahabism is taught some lessons from Ruh ul Ma'ani.

Imam Mahmud Aloosi (rah) also goes in full throttle in his Ruh ul Ma'ani and says:

وجوز أن يكون ذلك بالاجتماع معه عليه الصلاة والسلام روحانية، ولا بدع في ذلك فقد وقعت رؤيته صلى الله عليه وسلم بعد وفاته لغير واحد من الكاملين من هذه الأمة والأخذ منه يقظة، قال الشيخ سراج الدين بن الملقن في «طبقات الأولياء»: قال الشيخ عبد القادر الكيلاني قدس سره: رأيت رسول الله صلى الله عليه وسلم قبل الظهر فقال

لي: يا بني لم لا تتكلم؟ قلت: يا أبتاه أنا رجل أعجم كيف أتكلم على فصحاء بغداد فقال: افتح فاك ففتحته فتقل فيه سبعا وقال: تكلم على الناس وادع إلى سبيل ربك بالحكمة والموعظة الحسنة فصليت الظهر وجلست وحضرتي خلق كثير فارتج عليّ فرأيت علياً كرم الله تعالى وجهه قائماً بإزائي في المجلس فقال لي: يا بني لم لا تتكلم؟ قلت: يا أبتاه قد ارتج علي فقال: افتح فاك ففتحته فتقل فيه ستاً فقلت: لم لا تكملها سبعا قال: أدباً مع رسول الله صلى الله عليه وسلم ثم توارى عني فقلت: غواص الفكر يغوص في بحر القلب على درر المعارف فيستخرجها إلى ساحل الصدر فينادي عليها سمسار ترجمان اللسان فتشتري بنفائس أثمان حسن الطاعة في بيوت أذن الله أن ترفع.

وقال أيضاً في ترجمة الشيخ خليفة بن موسى النهر ملكي: كان كثير الرؤية لرسول الله عليه / الصلاة والسلام يقظة ومناماً فكان يقال: إن أكثر أفعاله يتلقاه منه صلى الله عليه وسلم يقظة ومناماً ورآه في ليلة واحدة سبع عشرة مرة قال له في إحداهن: يا خليفة لا تضجر مني فكثير من الأولياء مات بحسرة رؤيتي، وقال الشيخ تاج الدين بن عطاء الله في «لطائف المنن»: قال رجل للشيخ أبي العباس المرسي يا سيدي صافحني بكفك هذه فإنك لقيت رجلاً وبلداً فقال: والله ما صافحت بكفي هذه إلا رسول الله صلى الله عليه وسلم قال: وقال الشيخ لو حجب عني رسول الله صلى الله عليه وسلم طرفة عين ما عدت نفسي من المسلمين، ومثل هذه النقول كثير من كتب القوم جداً.

Translation: There is proof of meeting the Prophet (Peace be upon him) in the spiritual state, **and this is not amongst something new because many of the upright people of this Ummah have seen the Prophet (Peace be upon him) in the state of "Wakefulness" and received knowledge from him.** Sheikh Siraj ud din (rah) mentions in his Tabaqat al Awliya that Sheikh Abdul Qadir al Jilani (rah) said that he met the Prophet (Peace be upon him) before the time of Dhuhr, (The prophet) said: O son why don't you give speeches? I said: O My Father (note Sheikh was Syed) how can I being a foreigner dare to say a word in front of (elite) of Baghdad. (The Prophet) said: Open your mouth and I opened it, the Prophet (Peace be upon him) then touched his Saliva on my lips seven times and said: You should preach now and invite people towards the deen with kindness and Hikmah. I prayed Dhuhr and sat, soon high amount of people gathered around me due to which I started to tremble because I saw that amongst the public there was sitting Hadrat Ali (ra), he (i.e. Ali ra) said: O Son why don't you start your speech? I said O My Father I am trembling right now, then he asked me to open my mouth and he added his Saliva on my lips 6 times, I asked why didn't you do it 7 times? He (Ali ra) replied: Due to the Adab for Prophet (Peace be upon him), after this he disappeared from my sight, I started to feel as If (abundance) of knowledge is flourishing inside me and making the realities known to me... Sheikh Ibn Musa al

Nahr Makki (rah) has written that **Sheikh Abdul Qadir al Jilani (rah) used to often see the Prophet in sleep and also while being awake, Once he saw him 70 times in one night**, amongst these sights the Prophet (Peace be upon him) said once, O my Khalifa do not be so keen in seeing me because unknown amount of Awliya have died hoping just to see me (once).

Sheikh Taj ud din Ibn AtaUllah (rah) mentions in Lataif al-Manan, that once a person asked Sheikh Abul Abbas al Mursi (rah): O Master kindly shake your hand with me, at this he replied By Allah I do not shake my hand except with the Prophet (Peace be upon him) , sheikh Mursi (rah) also said: If I do not see the Prophet (Peace be upon him) in time of twinkling of an eye then I do not consider myself Muslim in that moment. **Allama Alusi (rah) said: These incidents are mentioned overwhelming times in books** [Tafsir Ruh ul Ma'ani, Volume No. 22. Page No. 51-52]

Where will you run now O Wobblers??? We Ahlus Sunnah strongly believe that Prophet still meets Awliya and guides people and this is far superior than Tawassul. Now you cannot rely on Allama Mahmud Aloosi at all, either call him Mushrik or accept that his Tafsir was tampered with whereas his original aqaid were like he explained above about seeing Prophet (Peace be upon him) in wakeful state.

Things do not just stop here:

Allama Alusi (rah) called Shaykh Muhayuddin Ibn Arabi (rah) as "SHAYKH UL AKBAR" in the same Ruh al Ma'ani, here is the proof:

Imam al-Alusi in his Tafsir Ruh ul Ma'ani refers to him many times as:

الشيخ الأكبر محيي الدين بن العربي قدس الله تعالى سره

Translation: The Sheikh ul Akbar (greatest sheikh), Muhayuddin Ibn Arabi Qudus Ullah Ta'la Sira [Ruh ul Ma'ani 7:741 and others]

So Allama Alusi (rah) himself becomes Mushrik in sight of Wahabis as Wahabis hate the Shaykh ul Akbar Muhayuddin Ibn Arabi more than anything on this earth, they consider him Kafir worst than Mushrikeen of Makkah (Naudhobillah). So Tafsir Ruh

ul Ma'ani as a whole cannot be Hujjah upon Wahabis nor can they quote it against us because Allama Aloosi (rah) was a late scholar and had come during the turmoil of Wahabism, his son tampered with his Tafsir whereas other non-tampered parts of his Tafsir prove him to be a great Sufi with wonderful Aqaid.

Even Imam Jalal ud-din Suyuti (rah) emphatically defended Shaykh ul Akbar Muhayuddin Ibn Arabi (rah) and said:

Analysis of Imam Jalal ud din Suyuti (rah)

Imam Suyuti (rah) analyzed different verdicts on Shaykh ul Akbar (rah) and rightly said:

The scholars past and present have differed concerning Ibn 'Arabi, **one group considering him a friend of Allah (walî) – and they are correct** [Imam Suyuti in *Tanbih al-Ghabi fi Tanzih Ibn 'Arabi* (p. 17-21)]

So even he becomes Mushrik in sight of Wahabis, Ghaali Zubayr Ali Zai Muftadi openly bashed Imam Jalal ud-din Suyuti (rah).

1 Great proof from Imam Suyuti (rah) from his world renowned al-Hawi lil Fatawi has been shown above i.e. Prophet "CAN DO TASSARUF FROM HIS GRAVE" now here is 2nd proof again from authentic al-Hawi lil Fatawi which proves seeing Prophet (Peace be upon him) in wakeful state:

تنوير الحلك في إمكان رؤية النبي والملك

بسم الله الرحمن الرحيم

الحمد لله وسلام على عباده الذين اصطفى. وبعد فقد كثر السؤال عن رؤية أرباب الأحوال للنبي صلى الله عليه وسلم في اليقظة وإن طائفة من أهل العصر ممن لا قدم لهم في العلم بالغوا في إنكار ذلك والتعجب منه وادعوا أنه مستحيل فألفت هذه الكراسة في ذلك وسميتها تنوير الحلك في إمكان رؤية النبي والملك ونبدأ بالحديث الصحيح الوارد في ذلك: أخرج البخاري ومسلم وأبو داود عن أبي هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم من رآني في المنام فسيراني في اليقظة ولا يتمثل الشيطان بي، وأخرج الطبراني مثله من حديث مالك بن عبد الله الخثعمي ومن حديث أبي بكر، وأخرج الدارمي مثله من حديث أبي قتادة. قال العلماء اختلفوا في معنى قوله فسيراني في اليقظة فقليل معناه فسيراني في القيامة وتعقب بأنه بلا فائدة في هذا التخصيص لأن كل أمته يرونه يوم القيامة من رآه منهم ومن لم يره، وقيل المراد من آمن به في حياته ولم يره لكونه حينئذ غائبا عنه فيكون مبشرا له أنه لا بد أن يراه في اليقظة قبل موته، وقال قوم هو على ظاهره فمن رآه في النوم فلا بد أن يراه في اليقظة يعني بعيني رأسه وقيل بعين في قلبه حكاهما القاضي أبو بكر ابن العربي، وقال الإمام أبو محمد بن أبي جمره في تعليقه على الأحاديث التي انتقاهما من البخاري: هذا الحديث يدل على أنه من رآه صلى الله عليه وسلم في النوم فسيراه في اليقظة وهل هذا على عمومته في حياته وبعد مماته أو هذا كان في حياته وهل ذلك لكل

من رآه مطلقاً أو خاص بمن فيه الأهلية والاتباع لسنته عليه السلام اللفظ يعطى العموم ومن يدعي الخصوص فيه بغير مخصص منه صلى الله عليه وسلم فمتعسف قال وقد وقع من بعض الناس عدم التصديق بعمومه وقال على ما أعطاه عقله وكيف يكون من قد مات يراه الحي في عالم الشاهد قال وفي قول هذا القول من المحذور وجهان خطران أحدهما عدم التصديق لقول الصادق عليه السلام الذي لا ينطق عن الهوى والثاني الجهل بقدرة القادر وتعجزه

Detailed extract from Imam Suyuti's Fatawa

In the name of Allah, most Gracious, most Merciful.

Praise be to Allah and salutations upon His Slaves whom He has Chosen.

This question has become increasingly [common nowadays] about the visions among the People of the State (arbab al-ahwal) of the Prophet whilst awake; **a group in our times - those who have no foothold in religious knowledge have vehemently refused and are astonished at this, they also claim that it is an impossible (mustahil) thing.** So I have written these few pages and named it 'tanwir al-halak fi imkani ruy'at al nabiiyyi wal malak.' We begin with the sahih (rigorously authenticated) Hadith reported in the matter: Bukhari, Muslim, Abu Dawud report from Abu Hurayrah that Rasulullah _ said: "Whosoever saw me in his dream shall see me in wakeful state too (yaqadha) and the devil cannot impersonate me." Tabarani has reported a similar narration from Malik ibn `Abdullah from the Hadith of Abu Bakra; Darami has a similar narration from the Hadith of Abu Qatadah. The scholars have said: there is difference of opinion concerning the meaning of 'he shall see me whilst awake'. Some said its meaning is: 'he shall see me on Judgment day' and **this opinion is criticized as being futile because this is a special mention (takhsis); otherwise, everyone shall see him on Judgment day,** those who have already seen him and those who haven't. It is also said that it means: 'those who bore faith in him in his lifetime and did not see him because they were not present are given glad tidings that they shall see him before they die.'...

A group has said that the meaning is literal and whosoever saw Rasulullah _ in his dream, he shall surely see him awake; that is, with his waking eyes though some said that the insight of his heart [is meant] - **both of these reported by Qadi Abu Bakr Ibn al- `Arabi.** Imam Abu Muhammad Ibn Abu Jamra says in his annotations on al-Bukhari: "This Hadith proves that whosoever saw him in his dream shall see him whilst awake. [The debate is] whether this statement is generic for both during his lifetime and after his passing away, or whether it is only during his lifetime; also whether it is for everyone who saw him or whether it is specific for those people of merit and those who follow his Sunnah assiduously.

The word appears to be generic and anyone who claims it to be specific without it being specified by him has transgressed (mut'assaf)." He also said that, **"Some people fell to disbelieving the generic case and said what their intelligence permits them and said: 'how can one living see the dead, in this world of beholding?'"** He replied: "This objection gives rise to two dangerous possibilities; **first is to disbelieve the [authenticated] saying of the**

truthful Prophet who does not speak from his own desire; and secondly to ignorance of the Power of the All-Powerful.”[Al Hawi lil Fatawi, Volume 2, Page No. 437-438, Published by Maktaba al Asriyyah, Beirut, Lebanon]

Here is third proof from same Imam Jalal ud-din Suyuti (rah), he said:

وحضور جنازة من مات من صالح أمته فإن هذه الأمور من جملة أشغاله في البرزخ كما وردت بذلك الأحاديث والآثار

Translation: And being present (وحضور) in the funeral of pious people who die in this Ummah, this is amongst the deeds which Prophet (Peace be upon him) does from Barzakh and there are many hadiths and Athaar mentioned in this regard [Al-Hawi lil Fatawi, Volume No.2, Page No. 184-185]

Where will you run now O Wahabiyoons??

It is not surprising that Wahabis do tamper our texts, there are many examples but let me show you 2 examples right inside "TRANSLATION OF SAHIH BUKHARI DONE BY MUHSIN KHAN DAJJAL"

Forgery to Sahih Bukhari # 1

Muhsin Khan Forger says:

Volume 1, Book 8, Number 471: Narrated by Unknown

Narrated Hadith is about the various places on the way from Medina to Mecca where the Prophet prayed **and their In locations impossible to translate.** [No Further translation by Muhsin Khan Wahabi]

Ahlu Sunna reply: O You Wahabi Dajjals, you proudly ask students to start research from Sahih Bukhari, but here you are saying hadith is narrated by "UNKNOWN (LIE OF MUHSIN KHAN)" and also that "IT IS IMPOSSIBLE TO TRANSLATE" O Ye future supporters of Dajjal who are paving way for him by forging our Islamic literature, we have had enough of your rubbish and Alhamdulillah Sahih Bukhari is back in hands of true Sunnis and this is why we beautifully say in urdu:

Parhtay hain jo Bukhari Bina Ishq-e-Nabi (Salallaho alaihi wasalam)

Aata hai Bukhar un ko Aati nahi Bukhari.

Here is the complete translation of this hadith, note at expecially the part where Ibn Umar (ra) prayed "AT MOSQUE IN VACINITY OF 2 OR 3 GRAVES"

Hadith # 470 (Sahih Bukhari): It is related from 'Abdullah that the Messenger of Allah, may Allah bless him and grant him peace, used to stop at Dhu'l-Hulayfa when he performed 'umra or hajj under an acacia tree at the spot where the mosque is in Dhu'l-Hulayfa. When he returned from an expedition or was coming from hajj or 'umra and was on that road, he came down along the riverbed and emerged from it and would make his camel kneel at the dip which is on the eastern side of the riverbed. He stayed there until morning, not at the mosque which is by the rocks nor on the hill with the

mosque on it. There was a water channel there, where 'Abdullah prayed, with sand heaps in it. The Messenger of Allah, may Allah bless him and grant him peace, used to pray there. The floodwater drove the pebbles down until the place where 'Abdullah used to pray was buried.

'Abdullah related that the Prophet, may Allah bless him and grant him peace, prayed at the site of the small mosque which is below the mosque at the hill at ar-Rawha'. 'Abdullah knew the place where the Prophet, may Allah bless him and grant him peace, had prayed. He said, "It is on your right when you are standing in prayer in the mosque." That mosque is on the right hand side of the road when you are going to Makka, a stone's throw or thereabouts from the largest mosque.

Ibn 'Umar used to pray towards the small mountain which is at the end of ar-Rawha'. That mountain ends at the side of the road near the mosque, between it and al-Munsaraf when you are going to Makka. A mosque was built there. 'Abdullah did not pray in that mosque. He left it to his left and behind him. He prayed in front of it towards the mountain itself. 'Abdullah came back from ar-Rawha' and did not pray Dhuhr until he came to that place where he prayed. If he was coming from Makka and passed by it an hour before Subh or at the end of the night, he stopped until he could pray Subh there.

'Abdullah related that the Prophet, may Allah bless him

and grant him peace, used to alight under a large sarj tree below ar-Ruwaytha on the right hand side of the road, facing the road in a wide level place and go on until he emerged from the small hill about two miles below the road of ar-Ruwaytha. The top of it is broken and inclines inward. It stands on a flat place where there are many sand-dunes.

'Abdullah related that the Prophet, may Allah bless him and grant him peace, prayed at the end of the upper part of the valley behind al-'Arj if you are on the way to Hadba. **There are two or three graves at that mosque, on which are piles of stones, to the right of the path at the large stones marking the path.** **'Abdullah used to return home from al-'Arj after the sun had declined from midday. He would pray Dhuhr in that mosque.**

'Abdullah ibn 'Umar related that the Messenger of Allah, may Allah bless him and grant him peace, alighted at the sarj trees at the left of the road in the river bed below Harsha. That slope joined the foot of Harsha about a bows-shot from the road. **'Abdullah used to pray at the sarj tree which was nearest the road. It was the tallest of them.**

'Abdullah ibn 'Umar related that the Prophet, may Allah bless him and grant him peace, used to alight at the slope which was closer to Marr az-Zahran towards Madina

where it descends from the small valleys. He would alight on the flat of that slope to the left of the road when you are going to Makka. There is only a stone's throw between where the Messenger of Allah, may Allah bless him and grant him peace, alighted and the road.

'Abdullah ibn 'Umar related that the Prophet, may Allah bless him and grant him peace, used to alight at Dhu Tuwa and spent the night there until morning when he would pray Subh when he was going to Makka. The place where the Messenger of Allah, may Allah bless him and grant him peace,* prayed was a great mound which is not inside the mosque which was built there, but is lower down.

'Abdullah related that the Prophet, may Allah bless him and grant him peace, faced the two gaps in the mountain between him and the tall mountain towards the Ka'ba. He put the mosque that was built to the left of the mosque at the end of the mound. The place where the Prophet, may Allah bless him and grant him peace, prayed was lower than it, on the black mound located ten cubits or thereabouts from the other mound. He prayed there facing the two gaps in the mountain between him and the Ka'ba.

[End of Hadith]

Please see how beautifully and clearly Ibn Umar (ra) memorizes the places where

Prophet (Peace be upon him) prayed. This hadith also proves of praying in Masajid in vicinity of graves. Ibn Umar (ra) used to pray Dhuhr in that mosque of valley behind al-'Arj. This hadith is also a proof of visiting all the holy places where Prophet (Peace be upon him) went. The Wahabis stop Muslims from this great Sunnah because they are against seeking tabarruk from Athaar of Anbiya whereas Bukhari Shareef is filled with proofs that Sahaba took Tabbaruk from Athaar of Prophet (Peace be upon him).

Immense curses be upon Wahabi/Khariji cult who have distorted Sahih Bukhari and hence they are misguiding innocent new Muslims who think that Wahabis are on Tawhid whereas even Christians & Jews would agree to pseudo Tawhid of Wahabi and consider it similar to theirs in Tajseem-e-ELahi (Anthropomorphism).

Forgery to Sahih Bukhari # 2

Volume 2, Book 17, Number 122: (with forgery of Muhsin Khan)

Narrated 'Abdullah bin Dinar:

My father said, "I heard Ibn 'Umar reciting the poetic verses of Abu Talib: **And a white (person) (i.e. the Prophet) who is requested to pray for rain** and who takes care of the orphans and is the guardian of widows." Salim's father (Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (p.b.u.h) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-g utter: **And a white (person) who is requested to pray for rain** and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib."

End Quote-

The Highlighted words in Arabic are: **وأبيض يستسقى الغمام بوجهه**

Now here I will correct the grossly tampered translation:

Volume 2, Book 17, Number 122: (Mistranslated/forged by Muhsin Khan due to his hatred for Nabi salallahu alaihi wasalam,however corrected here)

Narrated 'Abdullah bin Dinar:

My father said, "I heard Ibn 'Umar reciting the poetic verses of Abu Talib: **A fair-**

skinned one by whose face("Bi Wajihi"), rainclouds are sought who takes care of the orphans and is the guardian of widows." Salim's father (Ibn 'Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (p.b.u.h) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-g utter: **A fair-skinned one by whose face rainclouds are sought** and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib."

This hadith also proves Tawassul through the "JAH" of Prophet (Peace be upon him) and it will always remain holy for Muslims. Shame on Wahabis who tampered even Sahih Bukhari let alone Tafsir Ruh ul Ma'ani.

Challenge # 2: Why did Sayyidna Umar (ra) choose Al-Abbas (RA) i.e. the uncle of Prophet? Why did he not choose other greater Sahaba like Uthman bin Affan (RA) who was also present? This proves that Waseela remained through the dhaat of Prophet (Peace be upon him) and this following explanation by Hafidh Ibn Hajr al-Asqalani (rah) the best commentator of Bukhari is Shahid over this:

اللهم إنه لم ينزل بلاء إلا بذنب , ولم يكشف إلا بتوبة , وقد توجه القوم بي إليك لمكاني من نبيك

Translation: "O Allah, truly no tribulation descends except because of sins, nor is lifted except upon repentance. The people have turned to you by means of me **BECAUSE OF MY POSITION IN RELATION TO YOUR PROPHET** [Fath ul Bari Sharh Sahih ul Bukhari]

See Scan proof here: http://www.ahlus-sunna.com/index.php?option=com_content&view=article&id=46&Itemid=29&limitstart=162

The Wahabi made accusation not on me but on Ibn Hajr al-Asqalani of why he showed this report as Valid Sharh.

Wahabi said:

Sheikh ul Islam Imam Ibn Hajar al Asqalani (rah) explains the Tawassul hadith of Umar (RA) and Abbas (RA)[Above one] in his great Fath al Bari as:

اللهم إنه لم ينزل بلاء إلا بذنب , ولم يكشف إلا بتوبة , وقد توجه القوم بي إليك لمكاني من نبيك
Translation: "O Allah, truly no tribulation descends except because of sins, nor is lifted except upon repentance. The people have turned to you by means of me **BECAUSE OF MY POSITION IN RELATION TO YOUR PROPHET**

Our Response

This is not the sayings of Ibn Hajar asqalani ra rather he is quoting a narration (which is from Tareekh Damishq Ibn Asakir 26/358) in which there is a narrator Muhammad bin Saaib kalbi who is a liar even Ibn Hajar asqalani accused him that he was a shia and a liar [Taqreeb atTahdeeb no:5901]

Then he also said:

Imam Ibn Hajar al Asqalani (rah) also explains in his great Fath al Bari:

إن رسول الله صلى الله عليه وسلم كان يرى للعباس ما يرى الولد للوالد , فاقتدوا أيها الناس برسول الله صلى الله عليه وسلم في عمه العباس واتخذوه وسيلة إلى الله

Translation: Prophet (Peace Be Upon Him) used to take Al-Abbas(RA) like a son considers his father. O People You should also follow the Prophet (Peace Be Upon Him) incase of Al-Abbas(RA) and make him an Intercessor to Allah.

Our Response

These are not own sayings of Ibn Hajar rather he is quoting a narration here is the arabic.

عام عمر بن الخطاب استسقى : قال ابن عمر عن زيد بن أسلم عن عطاء عن داود وأخرج أيضا من طريق فذكر الحديث وفيه " فخطب الناس عمر فقال : إن رسول الله - صلى الله - بالعباس بن عبد المطلب الرمادة عليه وسلم - كان يرى للعباس ما يرى الولد للوالد , فاقتدوا أيها الناس برسول الله - صلى الله عليه وسلم -

Now let's look at wording of Hafidh Ibn Hajar al-Asqalani (rah) on both

narrations.

وقد بين الزبير بن بكار في الأنساب صفة ما دعا به العباس في هذه الواقعة والوقت الذي وقع فيه ذلك، فأخرج بإسناد له أن العباس لما استسقى به عمر قال: «اللهم إنه لم ينزل بلاء إلا بذنب، ولم يكشف إلا بتوبة، وقد توجه القوم بي إليك لمكاني من بينك، وهذه أيدينا إليك بالذنوب ونواصينا إليك بالتوبة فاسقنا الغيث. فأرخت السماء مثل الجبال حتى أخصبت الأرض، وعاش الناس»

Here Ibn Hajr is showing the narration through Zubayr bin Bakaar and does not do any Jarh upon it whatsoever. Then regarding second narration he mentions a great proof which Wahabis hide. Ibn Hajr says:

وأخرج أيضاً من طريق داود عن عطاء عن زيد بن أسلم عن ابن عمر قال: «استسقى عمر بن الخطاب عام الرمادة بالعباس بن عبد المطلب» فذكر الحديث وفيه «فخطب الناس عمر فقال: إن رسول الله صلى الله عليه وسلم كان يرى للعباس ما يرى الولد للوالد، فاقتدوا أيها الناس برسول الله صلى الله عليه وسلم في عمه العباس واتخذوه وسيلة إلى الله» وفيه «فما برحوا حتى سقاهم الله» وأخرجه البلاذري من طريق هشام بن سعد عن زين بن أسلم فقال: «عن أبيه» بدل ابن عمر، فيحتمل أن يكون لزيد فيه شيخان

Translation: It is narrated "LIKE THIS" with the route of Dawud bin Ata from Zayd bin Aslam from Ibn Umar (RA) who said: The Prophet (Peace Be Upon Him) used to take Al-Abbas(RA) like a son considers his father. O People You should also follow the Prophet (Peace Be Upon Him) incase of Al-Abbas(RA) and make him an Intercessor to Allah. And it contains wording <<They contineud this until Allah sent rain>> "THIS IS NARRATED BY AL-BALLAZI WITH THE ROUTE OF HISHAAM BIN SA'D FROM ZAYD BIN ASLAM WHO SAID HE NARRATED FROM HIS FATHER IN STEAD OF IBN UMAR **"IT IS POSSIBLE THAT ZAYD HAS 2 SHAYKHS.** [Fath ul Bari Sharh Sahih ul Bukhari (2/186)]

So Imam Ibn Hajr al-Asqalani (rah) has shown mutabiyat from Hishaam bin Sa'd therefore Jarh on Dawud bin Ata is thus removed. Imam Ibn Hajr never declared any of these reports to be weak let alone forged. He is showing them as proofs because later Ibn Hajr al-Asqalani (rah) says:

ويستفاد من قصة العباس استحباب الاستشفاع بأهل الخير والصلاح وأهل بيت النبوة، وفيه فضل العباس وفضل عمر لتواضعه للعباس ومعرفته بحق

Translation: "From the story of 'al-Abbas (RA) it follows that seeking intercession through the pious, the righteous, and the Ahlul Bait of Prophet is praiseworthy, **and it shows al-`Abbas's great merit and that of `Umar due to the latter's humbleness before al-`Abbas and his recognition of his due right.** [Fath ul Bari, ibid]

Even if we assume that Valid Sharh of Imam Ibn Hajr al-Asqalani (rah) is wrong then still the hadith of Bukhari itself proves that Sayyidna Umar (RA) took Waseela of al-Abbas due to "HIS MAKAN IN RELATION TO PROPHET"

Look at the wording of Hadith closely, it says: **بعم نبينا** which means **"THROUGH THE UNCLE OF PROPHET"** So why did Umar say "Uncle of Prophet" and not just al-Abbas?? This proves that Umar (RA) knew that al-Abbas (RA) was holy "DUE TO HIS STATUS IN RELATION TO PROPHET"

Hadith # (F)

The Sahih hadith of Ayesha (RA) telling to open the window on top of Prophet's grave and people of Madina doing that and then getting rain.

Let us see the pseudo Jarh of Wahabiyoons on this hadith which is based on total ignorance of Ilm ur Rijaal and Jarh wa't Ta'deel.

Asim Muftadi showed only 1 Jarh on the narrator from Ibn Hibban as:

a) Ibne Hibban said

وكان صدوقاً حافظاً ممن كان يخطئ في الأخبار ويهم في الآثار حتى لا يحتج به إذا انفرد

He is truthful Hafiz who makes mistakes in narrations and Waham in Athaar he is not evidence in his lone narrations [Kitab al Majroheen by Ibne Hibban under the biography of Saeed bin Zaid]

Note: This narration is also in his (saeed bin zaid) lone narrations, so this is weak, And the people who are using this hadeeth as evidence they claim that we need mutwatir ahadeeth for creed, How strange! they are going against their own rule (i.e) using weak ahdeeth of lone narrators for their false creed?

Whereas remaining are quotes from Salih Munajjad Wahabi of islamqa website and Ibn Taymiyyah al-Mujasmi al Muftadi whom we already know denied Tawassul. They are not Hujjah upon us at all. In ignorance Asim forgets the basic principle yet again that to satisfy the opponent party you have to quote Mutafaq alayh scholars like we Ahlus Sunnah do while refuting Wahabis.

So let's analyze the Jarh on narrator by Imam Ibn Hibaan (Rahimahullah)

Here is the complete hadith with chapter title set by Imam al-Daarimi (Rahimahullah)

باب ما أكرم الله تعالى نبيه صلى الله عليه وسلم بعد موته

حدثنا أبو النعمان حدثنا سعيد بن زيد ، حدثنا عمرو بن مالك النكري ، حدثنا أبو الجوزاء أوس بن عبد الله قال: قحط أهل المدينة قحطاً شديداً، فشكروا إلى عائشة فقالت: انظروا قبر النبي صلى الله عليه وسلم فاجعلوا منه كواً إلى السماء، حتى لا يكون بينه وبين السماء سقوف، قال: ففعلوا فمطرنا مطراً حتى نبت العشب، وسميت الإبل حتى تقف من الشحم، فسمي عام الفتح.

Chapter: "Allah's generosity to His Prophet (salallaho alaihi wasalam) after his death"

Hadith # 93: The people of Medina were in the grip of a severe famine. They complained to Aisha (about their terrible condition). **She told them to go towards the Prophet's grave and open a window in the direction of the sky so that there is no curtain between the sky and the grave. The narrator says they did so. Then it started raining heavily even the lush green grass sprang up (everywhere) and the camels had grown so fat (it seemed)** they would burst out due to the over piling of blubber. So the year was named as the year of greenery and plenty [Sunnan Darimi (1/90 [#93](#)); Ibn-ul-Jawzi in al-Wafa' bi-ahwal-il-mustafa (Pg. 817-818); Subki in Shifa-us-siqam fi ziyarat khayr-il-anam (p.128); Qastallani in al-Mawahib-ul-laduniyyah and Zurqani in his Commentary (11:150)]

May Allah Bless Imam al-Daarimi (rah) for setting such a beautiful chapter title. Salih Munajjad Wahabi himself accepted that this Tawassul was through "HONOUR" of Prophet (Peace be upon him) by saying:

b) Islam QA says

This hadeeth is not a proof for what the extreme Sufis believe about it being permissible to seek rain by the help of the Prophet Muhammad (peace and blessings of Allaah be upon him). **You cannot find in the hadeeth anything which indicates that, by any stretch of the imagination. The most that can be said is that it shows how Allaah honoured his Prophet (peace and blessings of Allaah be upon him) after he died,** as al-Daarimi described in his Musnad in the chapter heading under which he included this hadeeth. **This is the blessing of his pure body and his honour before Allaah. But that does**

Look he accepts that "THIS IS THE BLESSING OF HIS **PURE BODY** AND HIS **HONOUR BEFORE ALLAH**"

ALLAH HU AKBAR!! The Wahabi tacitly accepts Tawassul through the Dhaat of Prophet (Peace be upon him) in this statement and it stands proven even from house of enemy that blessing through the body and "HONOUR OF PROPHET REMAINS FOR UMMAH FOREVER"

Coming back to the hadith. In shaa' Allah If honest people read this reply with patience and dedication then they will understand for sure that this Athar is absolutely Sahih without any Ghubaar over it.

Let us see **"DETAILED TA'DEEL" on the great Muhadith and narrator called Sa'eed bin Zayd (Rahimahullah)**

Albani tried to declare Sa'eed bin Zaid as Da'eef by using hook and crook methods, little did

Albani the wannabe scholar know that Sa'eed is praised by both Imam al-Bukhari (rah) and Imam Muslim (rah), the latter even narrated from him.

Imam al-Bukhari (rah) said:

قال مسلم حدثنا سعيد بن زيد أبو الحسن صدوق حافظ

Translation: Muslim bin Ibrahim reported to us that Sa'eed bin Zayd Abul Hasan is **"Truthful and Hafidh"** [Bukhari in Tarikh ul Kabeer (Volume No. 3, Page No. 472 Dar ul Kutb al iLmiyyah)]

Other Legendary Muhaditheen said of this magnificent narrator:

قال عبد الله بن أحمد بن حنبل ، عن أبيه: ليس به بأس

وقال عباس الدوري ، عن يحيى بن معين: ثقة

وقال ابن سعد: روي عنه، وكان ثقة،

وقال العجلي : بصري ثقة

وقال أبو زرعة: سمعت سليمان بن حرب، يقول: ثنا سعيد بن زيد وكان ثقة. وقال أبو جعفر الدارمي: ثنا حبان بن هلال، ثنا سعيد بن زيد وكان حافظاً صدوقاً

Translation: Abdullah bin Ahmed bin Hanbal narrated from his father (Imam Ahmed) who said: **"THERE IS NO HARM IN HIM"** [Note: When Imam Ahmed bin Hanbal says LA Ba'sa Biha or Lays Biha Ba's, then it is highest grade of authentication from him which is equal to Thiqa. See Ibn Salah in his Muqadma Page # 134, al-Dhahabi in his Meezan (1/13)]

Abbas al-Duri narrates from Yahya bin Ma'een who said: He is **"THIQA"**

Ibn Sa`d said: **"THIQA"**

al-`Ajli said: "He is from Basra, and he is **"THIQA"**

Abu Zur`a said: "I heard Sulayman ibn Harb say: Sa`id ibn Zayd narrated to us, and he is **"THIQA"**

Abu Ja`far al-Darimi said: "Hibban ibn Hilal narrated to us: Sa`id ibn Zayd narrated to us, and he was a **memorizer of hadith and he was truthful.**" [Ibn Hajr in Tahdhib ut-Tahdhib (2/366)]

Hafidh Ibn Hajr al-Asqalani (rah) himself said of him:

الحافظ أخو حمّاد

Translation: He is "**HAFIDH**" and brother of Hammad [Lisaan ul Mizaan (7/235)]

We know that there had been "SMALLER MUHADITHEEN THAN ABOVE" who did Jarh on Sa'eed but due to authentication by Imam al-Bukhari (rah), Imam Muslim (rah), and many others mentioned above, the blame on this narrator are lifted and he is authentic even if he quotes in "MUNFARAD" form.

Now coming to the quote of Ibn Hibban (rah) then first of all Wahabis have not translated it rightly, I will give proper translation here In sha'Allah.

وكان صدوقا حافظا ممن كان يخطئ في الأخبار ويهم في الآثار حتى لا يحتج به إذا انفرد

Translation: He is "**TRUTHFUL (SUDOOQAN), MEMORIZER (HAFIZAN)**" but has mistakes in his reports and Wahm in his Athaar to the extent (حتى) that he is not taken as proof when he is alone.

First of all the Jarh in this statement is called "Jarh Mubham (vague criticism)" because Imam Ibn Hibban (rah) saying that he is not taken as proof when he is munfarad is not attested by proof nor from other scholars.

Secondly let us look at the "Abwaab (chapters)" which Muhaditheen set in their hadith books which proves their Aqida and they indeed "TOOK PROOF FROM THIS HADITH"

Imam al-Darimi (rah)'s chapter title has already been shown i.e.

باب ما أكرم الله تعالى نبيه صلى الله عليه وسلم بعد موته

But this time Note at: "After his death" which proves that the hadith of Aisha (ra) establishes **"Faydh and blessing" from Prophet even after his passing away. Please look at the next 2 hadiths in this chapter i.e. Sa'eed bin Musayb (ra) "HEARING AZAAN FROM INSIDE THE GRAVE" and also that 70 thousand angels descending upon grave of Prophet (Peace be upon him) and touching themselves to it...** Subhan Allah this was the aqida of Muhaditheen and Salaf as-Saliheen. Imam al-Darimi (rah) did not do Jarh on any of these reports whatsoever, rather he made a whole beautiful chapter on it. **Remember chapter title proves Istadlal of Muhadith.**

2. Hafidh Ibn Jawzi (rah) in his al-Wafa bi Ahwal lil Mustafa made a chapter before this hadith which will destroy whole Wahabism.

الباب التاسع والثلاثون في الاستسقاء بقبيره صلى الله عليه وسلم

Translation: Chapter #39 in regards to **"Seeking rain through the grave of Prophet**

(Peace be upon him)"

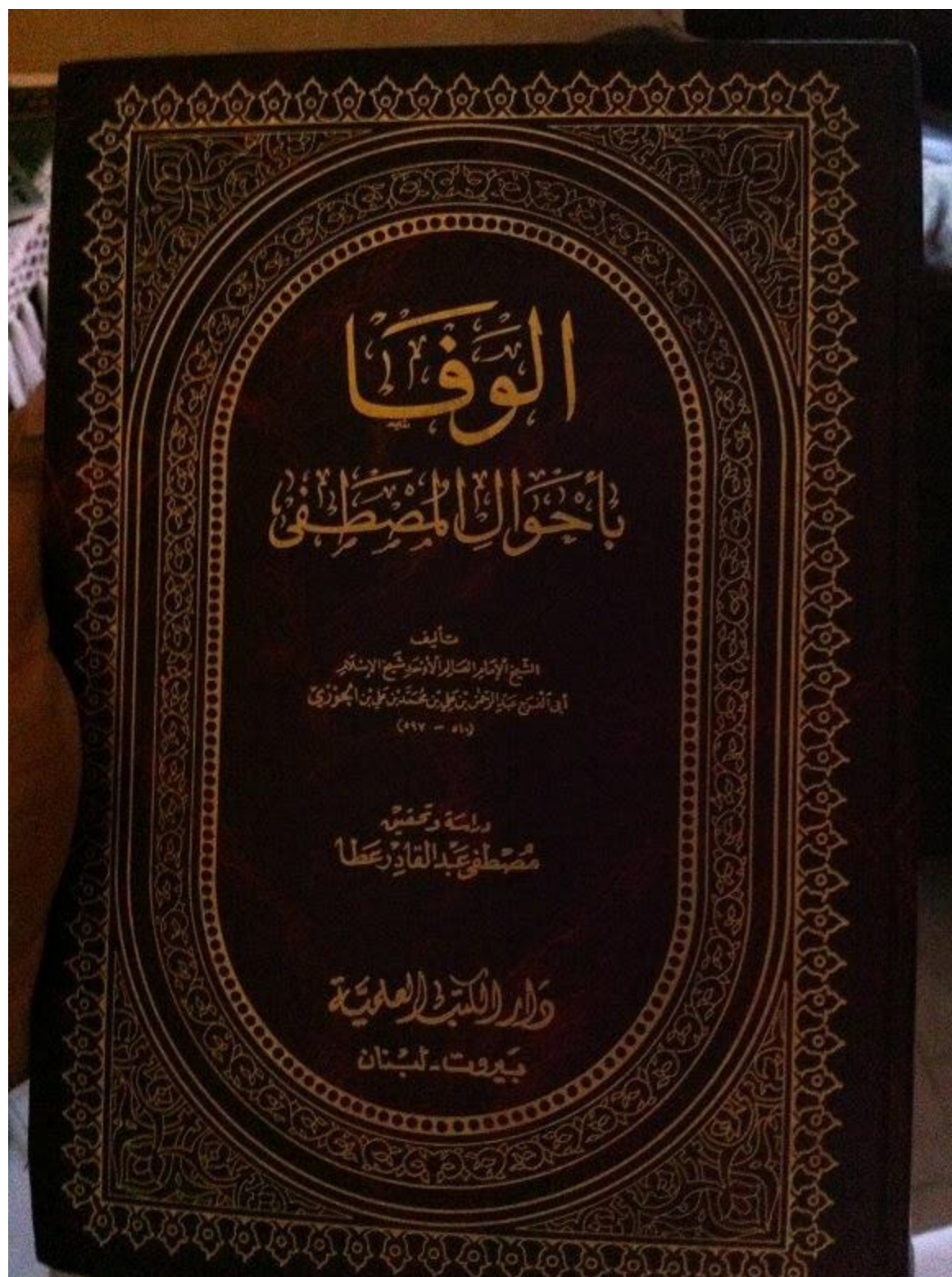
And then he brought the Hadith of Sayyidah Aisha (ra) under it. [Al Wafa bi Ahwal lil Mustafa, Page #817-818]

Now Remember in Muqadma of Al-Wafa, Hafidh Ibn Jawzi (rah) had categorically said:

ولا أخلط الصحيح بالكذب

Translation: I have not mixed **Sahih (hadiths) with Lies** (i.e. only narrated relied upon narrations) [Muqadama of al-Wafa, Page # 1, Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

So Ibn Jawzi (rah) making a whole chapter title to seek rain through grave of Prophet and also bringing this along with many different reports on proof of Tawassul/Istighatha proves beyond doubt that he considered them authentic. Remember Ibn Jawzi was very strict in al-Jarh wa't Tadeel so had there been a hint of Shirk/Bidah in these reports then he would have refuted them right over there, rather he brought them as proof in his most authentic book of Seerah.



١٥٣٠ - عن ابن عمر قال: قال النبي ﷺ: «من زار قبري وجبت له شفاعتي» (٨٩).

١٥٣١ - عن أنس بن مالك قال: قال النبي ﷺ: «من زار قبري بالمدينة محسباً كنت له شافعاً وشهيداً يوم القيامة» (٩٠).

١٥٣٢ - عن ابن أبي مليكة أنه قال: من أحب أن يقوم ويحيا النبي ﷺ فليجعل القنديل الذي في القبلة عند القبر على رأسه.

١٥٣٣ - عن ابن أبي قُذَيْك قال: سمعت بعض من أدركت يقول: بلغنا أنه من وقف عند قبر النبي ﷺ فتلا هذه الآية: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ﴾ (٩١) فقال: صلى الله عليك يا محمد، يقولها سبعين مرة، ناداه ملك: صلى الله عليك يا فلان لم تسقط لك حاجة.

وقال بعض زوّار قبره:

أَتَيْتُكَ رَاجِلاً وَوَدِدْتُ أَنِّي مَلَكَتُ سَوَادَ عَيْنِي أَمْتَطِيهِ
وَمَالِي لَا أَمِيرٌ عَلَى الْمَاقِي إِلَى قَبْرِ رَسُولِ اللَّهِ فِيهِ

الباب التاسع والثلاثون

في الاستسقاء بقبره ﷺ

١٥٣٤ - عن أبي الجوزاء قال: قَحِطَ أَهْلُ الْمَدِينَةِ قَحْطاً شَدِيداً، فَشَكَّرُوا إِلَى

(٨٩) حديث: «من زار قبري وجبت له شفاعتي».

أخرجه الدارقطني في سننه ٢٧٨/٢. والدولابي في الكنى والأسماء ٦٤/٢. وانظر: إتحاف السادة المتقين ٤/٤١٧، ١٠/٣٦٣. والدرر المنتشرة للسيوطي ١٥٨.

(٩٠) حديث: «من زار قبري بالمدينة...».

أخرجه المنذري في الترغيب والترهيب ٢/٢٢٤. وأورده ابن عراق في تنزيه الشريعة ٢/١٧٦.

والسيوطي في اللآلئ المصنوعة ٢/٧٢. والفتني في تذكرة الموضوعات ٧٥.

(٩١) سورة: الأحزاب، الآية: ٥٦.

Now Wahabis will say that Ibn Jawzi (rah) was Naudhobillah lying when he set this chapter and also when he said in Muqadma that he will not mix Sahih reports with "LIES"

Again the next report which Ibn Jawzi (rah) brought is about Sa'eed bin Musayb (rah) hearing "ADHAAN FROM INSIDE GRAVE OF PROPHET (PEACE BE UPON HIM)" and the third report he brought was about "TAWASSUL AND ISTIGHATHA OF IMAM AT-TABRANI AND ABU AL SHEIKH (RAHIMUHULLAH AJMAIN) THROUGH THE GRAVE OF PROPHET"

Ibn Jawzi does absolutely no Jarh on these reports whatsoever and these are the only 3 reports which he brought "Under the complete chapter"

Let us expose another fraud of Nasir udh Dhalalah Albani over here.

Albani claimed that Abu Nauman *deteriorated* at the end of this life and thus narrated denounced reports.

Imam al-Dhahabi (rah) after calling him Sheikh of Imam Bukhari, Hafidh and Truthful (أبو النعمان عارم، شيخ البخاري، حافظ، صدوق) said:

وقال الدار قطني: تغير بأخرة، وما ظهر له بعد اختلاطه حديث منكر. وهو ثقة

And al-Daraqutni (rah) said: "He deteriorated at the end of his life. (But) **no denounced hadith issued from him after his deterioration whatsoever**, and he is trustworthy (*thiqa*)

[al-Dhahabi in Mizan al-i`tidal (4:81)]

Hence Wahabism stands refuted on this hadith.

Hadith # (G)

The Sahih hadith of Muslim in which Sahaba took "CURE THROUGH THE JUBBA (CLOAK) OF PROPHET" The wahabis deceive people that this has only to do with Tabarruk, whereas it is known that they usually deny tabarruk from Prophet's left overs too. This hadith actually proves Waseela through the dhaat of Prophet because Jubba is nothing without the holy association with Prophet.

The Wahabi ignored this hadith completely in his long rebuttal because he knew he could not refute authenticity of hadith in Sahih Muslim. Had this hadith been narrated other than Sahih Muslim then Wahabis would have called it Weak due to their ego worship.

Let us see the beautiful hadith again with Arabic wording which is very heart-touching:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ، مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَ خَالَ وَلَدٍ عَطَاءٍ قَالَ أُرْسَلْتَنِي أَسْمَاءُ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ فَقَالَتْ بَلَّغْنِي أَنَّكَ تُحَرِّمُ أَسْيَاءَ ثَلَاثَةَ الْعَلَمِ فِي الثَّوْبِ وَمِثْرَةَ الْأَرْجَوَانِ وَصَوْمَ رَجَبٍ كُلِّهِ . فَقَالَ لِي عَبْدُ اللَّهِ أَمَّا مَا ذَكَرْتَ مِنْ رَجَبٍ فَكَيْفَ بِمَنْ يَصُومُ الْأَبَدَ وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلَمِ فِي الثَّوْبِ فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ " إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَقَ لَهُ " . فَخِفْتُ أَنْ يَكُونَ الْعَلَمُ مِنْهُ وَأَمَّا مِثْرَةُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْأَرْجَوَانِ فَهَذِهِ مِثْرَةُ عَبْدِ اللَّهِ فَإِذَا هِيَ أَرْجَوَانٌ . فَرَجَعْتُ إِلَى أَسْمَاءَ فَخَبَرْتُهَا فَقَالَتْ هَذِهِ جُبَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَخْرَجَتْ إِلَيَّ جُبَّةً طَيَّالَسَةً كَسَرَوَانِيَّةَ لَهَا لِبْنَةُ دُبَّاجٍ وَفَرَجِيهَا مَكْفُوفِينَ بِالْذَّبَّاجِ فَقَالَتْ هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قُبِضَتْ فَلَمَّا قُبِضَتْ قَبِضْتُهَا وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُهَا فَنَحْنُ نَغْسِلُهَا لِلْمَرَضَى يُسْتَشْفَى بِهَا .

Translation of important part: Narrated by Sayyidah Asma bint Abi Bakr (RA)... Then she said: "This (Cloak of The Messenger of Allah) was with A'isha until she died. When she died, I had it. The Messenger of Allah "Allah's blessing and peace be upon him" used to wear it, **"WHICH WE USED TO WASH FOR THE SICK AND BY WHICH CURE WOULD BE SOUGHT"** [Sahih Muslim, Translation by Mahdi al Sarif, Volume # 4, Page # 330, Hadith # 2069]

" نَغْسِلُهَا لِلْمَرَضَى يُسْتَشْفَى بِهَا "

Note at the wording "BIHA" which proves that Sahaba sought "CURE FROM IT"

Now we ask Wahabis what is a Jubba without link of it with Prophet (Peace be upon him)?? The Juba itself is nothing but due it being touched with the blessed body of Prophet, the Sahaba "SOUGHT CURE FROM IT"

This is a big Daleel on Tawassul and Shifa through the Dhaat of Prophet (Peace be upon him), rather even left overs of Prophet.

Daleel cannot get bigger than this from hadith and that too from Sahih Muslim.

We know Wahabis due to whisperings from shaytan look for ways to disrespect Prophet (Peace be upon him) and they might say "Ahh it was just Tabbaruk not Waseela" so here is answer to this disrespectful logic of Wahabis.

Answer # 1: So you find Tawassul with the Jaah (Hurmah) of Prophet to be Shirk and Bidah but not this Amal of Sahaba who took Shifa through his "LEFT OVER CLOAK" ... You Wahabis should drown yourselves in shame.

Answer # 2: The Sahaba could have simply called Allah directly to get Shifa. Why did they seek it through the cloak of Prophet?

Answer # 3: Even if you accept it merely as Tabbaruk our point still stands established i.e. The hurmah of Prophet in sight of Allah remains holy forever and is not time bound to his life only as erranously believed by you wobblers.

Hadith # (H)

The Sahih and Mushoor Athar of Umar (RA) calling Hadrat Sariyah (ra) from far and helping him (Note: Hadrat Sariyah Radhi Allah also heard the call). We will expose the Dajl of asim and his lie that the narration is weak (Naudhobillah)

عن ابن عمر قال: وجه عمر جيشا وأمر عليهم رجلا يدعى سارية فبينما عمر يخطب يوما جعل ينادي: يا سارية الجبل - ثلاثا، ثم قدم رسول الجيش فسأله عمر، فقال: يا أمير المؤمنين! لقينا عدونا فهزمنا، فبينما نحن كذلك إذ سمعنا صوتا ينادي: يا سارية الجبل - ثلاثا، فأسندنا ظهورنا إلى الجبل فهزمهم الله، فقليل لعمر: إنك كنت تصيح بذلك.

ابن الأعرابي في كرامات الأولياء والدير عاقولي في فوائده وأبو عبد الرحمن السلمي في الأربعين وأبو (نعيم عق معا في الدلائل واللالكائي في السنة، كر، قال الحافظ ابن حجر في الإصابة: إسناده حسن).

Translation: Ibn Umar (RA) narrates that Umar ibn ul Khattab (RA) once deputed an army and made a person Ameer upon them who was called Sariyah (RA). After this one day **when Umar (RA) was giving sermon, he called out (loudly): Ya Sariyah, the mountain, and he proclaimed this thrice** (يا سارية الجبل - ثلاثا). When the messenger of that army came and asked Umar (RA), by saying: O Ameer ul Mo'mineen! We confronted the enemy and we were getting defeated, but **"SUDDENLY A VOICE WAS HEARD" i.e. O Sariyah, the mountain, and this was heard thrice.** We turned our backs towards the mountain and due to this Allah defeated the enemy. He asked Umar (RA) were you proclaiming that?

Imam al-Hindi al-Hanafi (Rahimahullah) gives references via Imam Ibn Hajr al-Asqalani (rah)'s al-Isaba and quotes Ibn Hajr as:

قال الحافظ ابن حجر في الإصابة: إسناده حسن

Translation: al-Hafidh Ibn Hajr said in al-Isaba: **The Isnaad is "HASAN"** [Kanz ul Amaal, Hadith # 35788, or see Urdu version, Volume # 12, Page # 608, Published by Dar ul Ishaat, Urdu Bazaar, Lahore, Pakistan. Also see Isaba fi Tamiyz as Sahaba by Ibn Hajr al Asqalani, Volume # 3, Page # 4, under biography of Sariyah bin Zaneem RA]

Regarding this authentic Athar which has come from different routes, Asim first remarked (following his Bida'ee scholars):

When Umar ibn Khattab sent out an army, he appointed a man named Sariyah as their leader. Then while Umar was delivering the Khutbah he started shouting, 'O Sariyah, the mountain! O Sariyah, the mountain, the mountain!' Then a messenger from the army came and he questioned him [concerning the army], he said, 'O Leader of the Believers! We met with the enemy and they had [almost] defeated us, then a voice proclaimed, 'O Sariyah, the mountain!' So we put our backs against the mountain and Allah vanquished them.'

Reference

► Ibn Taymiyyah, The Decisive Criterion between the Friends of Allah and the Friends of Shaitain,(page 316)

Our Response:

This narration is disputed because the narrator Muhammad bin Ajlaan is mudallis and narrating from (an) but if we consider it authentic then this was a speciality of Umar Narrated Abu **huraira**: The Prophet said, "Amongst the people preceding you there used to be 'Muhaddithun' (i.e. persons who can

We will expose this asim along with his dead Muftadi, Dhaal, and Mudhil scholar Zubayr Zai on the Tadlees issue. But let's see how Asim contradicts himself by quoting Albani who authenticated this report.

chosen"[al-Jinn 72:26-27]?

Do they believe that those awliya' are Messengers of Allaah so that it may be said of them that they can know the unseen as much as Allaah tells them?! Glory be to You (O Allaah)! This is a great lie (al-Noor 24:16).

This story is saheeh and is proven. It was a miracle (karaamah) with which Allaah honoured 'Umar, by means of which the Muslim army was saved from capture or destruction. But it does not mean that he had knowledge of the unseen, as the Sufis claim. Rather it was a kind of inspiration, in the sense defined in sharee'ah, or a kind of telepathy, which is not infallible. It may be

Albani is Hujjah upon Wahabis and I have proven this report authentic from Hafidh Ibn Hajr al-Asqalani (rah) too. Coming towards irrelevant commentary of Albani where he talks about telepathy in the air, then remember Ahlus Sunnah does not give 2 cents about Albani's pseudo interpretations as we know he was an utterly misguided and Mujasmi person himself, let alone he accusing Sufis of Shirk (Naudhobillah). Plus look how this misguided person Albani goes to the extent of accepting "TELEPATHY" but rejects the proven concept that Awliya can get knowledge of Ghayb (through Allah of course who teaches Prophet and then Prophet teaches Awliya and this does not become Shirk at all, rather the false takfir bounces back on likes of Albani). Albani's Kalaam is filled with hatred for Allah Himself because we Ahlus Sunnah only believe that Allah is the one who grants. The Wahabiyoon doubt the powers of Allah with their absurd beliefs.

Regarding Awliya getting to know unseen matters then that is a separate topic which we shall expand elsewhere In shaa' Allah. Over here we would like to put lids on the mouths of Wahabiyoon by proving that Ibn Abdul Hadi

the fanatical student of Ibn Taymiyyah went to the extent of saying that Ibn Taymiyyah knew of Ghayb and future events (Naudhobillah). He while being fanatical student of Ibn Taymiyyah believed that "ANGELS CIRCULATE AROUND THE GRAVE OF IBN TAYMIYYAH" [see: **Al-Uqud Ad-Durriyyah of Ibn AbduL Hadi, 1/434**].... AstaghfirUllah !!

Now for their own gurus they bend and mold Shariah but for great Sufi scholars like Imam al-Ghazzali (rah) who proved that Awliya can meet Prophets and Angels, they try to call Sufis as Mushrikeen. This proves double standards of Wahabis and also that Wahabis actually love their gurus by paying the opportunity cost of hating Allah azza wajjal, his Prophet (Peace be upon him), and genuine Awliya al-Ikraam.

Coming towards the pseudo Jarh by Asim Muftadi which he himself contradicted as you can see above. The claim of Asim by which he tried to make this absolutely authentic report as "DISPUTED" is that it contains "Muhammad bin Ajlaan" who is Muddalis and he narrating it with "UN" makes the hadith doubtful.

If we take Wahabi principles on face value then bye bye to Hadiths and bye bye to Usool ul Hadith (Naudhobillah).

Imam Ibn Kathir (Rahimahullah) after narrating it with chain having Muhammad bin Ajlan said:

و هذا إسناد جيد حسن

Translation: This Sanad is "STRONG AND GOOD" [al-Bidayah wan Nihayah (7/131)]

O Wahabis do you know issue of Tadlees more than Hafidh Ibn Kathir (rah) and classical scholars? This athar is by the way also proven without Muhammad bin Ajlan and that too with different Turaq, hence no doubt it is absolutely Authentic.

This Athar proves "CALLING OUT AWLIYA" from far and also the fact that they can hear. Sayyidna Umar (RA) actually became a Waseela for Sariyah (RA) and helped him, this is why Albani Muftadi tried to give all sorts of weird interpretations when he failed to weaken this report. Shame on Albani who denies Qur'an and Sahih reports by turning towards Qiyaas.

Remember following Sayyidna Umar bin Khattab (RA) is part of Sunnah as Holy Prophet (May Allah's Peace and Blessings be upon him) said: Hold firmly onto my sunnah **"And the Sunnah of Khulafa ar-Rashideen (the four rightly-guided caliphs)"** (Narrated in Sunnan Abu Dawood, Volume No. 2, Page No. 635. Sunnan Tirmidhi Volume No.2, Page No.108, Sunan Darimi vol.1 pg.43, Ibn Majah and others)

It is only us Ahlus Sunnah wal Jamm'ah who truly love Sahaba whereas Wahabis are brothers of Rawafidh who keep hidden hatred for Sayyidna Umar bin Khattab (RA)

on many issues such as divorce issue, Rakaat of Taraawih issue, and also this one.

The Wahabis are left with no excuse now and they have to accept "DIRECT CALLING OUT FROM FAR" and also "WASEELA"

I say: Ya Sayyidna Umar, Ya Sayyidna Farooq al-Adham, Ya Sayyidna Nasir us-Sunnah wa Aashiq min Ahlul Bayt, Ya Sayyidna Ya Sayyidna Ya Sayyidna I love you. You are the Meezan between Ahlus Sunnah and Rawafidh/Wahabis. You are the one on Haqq, You are A'arif plus compiler of Qur'an and upholder of Sunnah. You had sound Aqida like us Ahlus Sunnah wa'l Jamm'ah and we hold onto it till today. Loving you makes the Shi'ites and Wahabis bite their nails so I love you even more now.

Hadith # (I)

The Sahih hadith from Abu Hurraira (ra) regarding Isa (alayh salam) i.e. he shall address the Prophet (Peace be upon him) at his grave and the Prophet (Peace be upon him) shall also reply back. I will also add another Sahih Athar of Sa'eed bin Musayb (rah) the Tabi' i hearing the Adhaan from grave of Prophet (Peace be upon him). Remember this also proves that Prophet helped a Tabi'i in telling him timing for prayer.

The Wahabi asim said regarding the hadith from Abu Hurraira (RA):

Translation: Narrated Abu Hurayra I heard the Prophet say: "By the one in Whose hand is Abu al-Qasim's soul," **ISA IBN MARYAM SHALL DESCEND** as a just and wise ruler. He shall destroy the cross, slay the swine, eradicate discord and grudges, and money shall be offered to him but he will not accept it. **Then he shall stand at my grave side and say: Ya Muhammad! and I will answer him.** (Abu Ya'la relates it with asound (sahih) chain in his Musnad Volume No. 11, Page No. 462, (Dar al-Ma'mun ed. 1407/1987)]; al-Haythami says in Majma' al-zawa'id (8:5), Chapter entitled: "'Isa ibn Maryam's Descent": "Its sub-narrators are the men of sound (sahih) hadith")

Imam Nur ud-din al-Haythami (rah) said of that hadith:

رواه أبو يعلى ورجاله رجال الصحيح

Translation: It is Narrated by Abu Ya'la and **"ALL ITS RIJAAL ARE THOSE OF SAHIH"** [Majma az Zawaid Volume 8, Page No. 387, Hadith No. 13813]

Our Response:

This hadith is not authentic because of Abdullah Ibn Wahab who is Mudallis and narrating from (an). And if we consider it authentic then what this hadith (if authentic) have to do with innovative Tawassul? Isa aleh salam is not asking from prophet for help neither he is making him waseela. Leave a side Isa aleh salam who was a Prophet of Allah Messenger of Allaah (peace be upon him) said:

مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ ، إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ

Refutation of Mubtadi Asim: Who cares about you calling the Sahih hadith as weak or authentic? You have tried to become a self proclaimed Muhadith and again used the Dajl of calling Hadith as weak due to Tadlees issue. You however tacitly accepted that Prophet (Peace be upon him) is permanently alive in his grave and hears us by showing the hadith of Sunnan Abu Dawud.

Due to brevity we will stick to your claim that hadith is not authentic (Naudhobillah) and refute you completely just like you were exposed above.

Asim cleverly ignored the authentication from Imam Nur-ud-din al-Haythami because the Imam had called the Rijaal as "RIJAL OF SAHIH (I.E. BUKHARI AND MUSLIM)" Asim then gave a hukm from his own bag assuming to have become a Muhadith.

Regarding the claim that Ibn Wahb (Rahimahullah) is Mudallis then look Imam Ibn Hajr al-Asqallani (rah) mentioned him in "FIRST CATEGORY OF MUDALISEEN" who are accepted even when they narrated with "UN"

Ibn Hajr says in his Tabaqat al Mudaliseen:

[17] ع عبد الله بن وهب المصري الفقيه المشهور وصفه بذلك محمد بن سعد في

الطبقات

Translation: Abdullah bin Wahb al-Misriy. "THE FAMOUS FAQIH" and this characteristic is mentioned by Muhammad bin Sa'd in his at-Tabaqat [Tabaqat al Mudaliseen, Narrator # 17]

Things do not just stop here. Imam Ibn Hajr (rah) mentioned Imam Malik bin Anas (rah) after Abdullah bin Wahb in Tabaqat at Narrator # 22 and Imam al-Bukhari at # 23. Wahabis, O Wahabis, would you now reject Imam al-Bukhari (rah) and Imam Malik (rah) too by using the Tadlees card???

Wahabi asim is blindly following likes of Zubayr zai who had spread major deception on issue of Tadlees, due to him the Wahabis get an excuse to reject almost every second Sahih hadith which goes against their Aqida.

Let me explain this hadith further through the Sahih Athar of Sa'eed bin Musayb which states:

أخبرنا مروان بن محمد عن سعيد بن عبد العزيز ، قال: لما كان أيام الحرة، لم يؤدّن في مسجد النبي صلى الله عليه وسلم ثلاثاً ولم يُقَمَّ ولم يبرح سعيد بن المسيّب من المسجد، وكان لا يعرف وقت الصلاة إلاّ بهمهمة يسمّعها من قبر النبي صلى الله عليه وسلم فذكر معناه .

Translation: Sa'eed bin Abdul Aziz (rah) narrates: During the incident of Al-Harra, there was no Adhaan or Iqamah proclaimed from Masjid an Nabi (Peace be upon him) for 3 days. Saeed bin Musayb (rah) stayed in the Mosque, "HE USED TO FIND OUT ABOUT TIME OF PRAYER BY THE WHISPERING VOICE WHICH HE HEARD FROM INSIDE THE GRAVE OF PROPHET (PEACE BE UPON HIM) [Sunnan al Darimi, Volume No.1, Page No. 44, Hadith # 94, Published by Dar ul Kutb al-iLmiyyah, Beirut, Lebanon. Mishkaat al Masabih in the Chapter of "KARAMAAT", Hadith # 5951]

Imam Jalal ud-din Suyuti (rah) after narrating this report said:

فهذه الأخبار دالة على حياة النبي صلى الله عليه وسلم وسائر الأنبياء وقد قال تعالى في الشهداء: {ولا تحسبن الذين قتلوا في سبيل الله أمواتاً بل أحياء عند ربهم يزرقون} والأنبياء أولى بذلك

Translation: This is amongst the reports which are "**PROOF**" upon Life of Prophet (Peace be upon him) and all other Prophets, as Allah Ta'la said in regards to martyrs: {And **never think** of those who have been killed in the cause of Allah as dead. **Rather, they are alive** with their Lord, receiving provision}. The Prophets are superior than them (i.e. martyrs, therefore

the life of Prophets is more superior) [Al Hawi lil Fatawi (2/266), Published by Maktaba al Asriyyah]

The first narrator of this hadith is Marwan bin Muhammad bin Hasaan. Regarding him Muhaditheen said:

Ibn Hajr al Asqalani (rah) called him **"THIQA"** [Taqreeb ut Tahdheeb (2/172), Narrator # 7463]

Imam Ibn Hibban mentioned him in his **Thiqaat** (9/179), Narrator # 15949]

Any many others did Ta'deel of him.

Second narrator is "Sa'eed bin Abdul Aziz" regarding him Muhaditheen said:

وقال إسحاق بن منصور عن يحيى بن معين، وأبو حاتم، وأحمد بن عبد الله العجلي: ثقة
وقال النسائي: ثقة ثبت

Translation: Yahya bin Ma'een and Abu Hatim and Ahmed bin Abdullah al-Ajli said: He is **"THIQA"**

Imam an-Nasai'i said: He is **"THIQA THABIT"** [Extract from Tahdhib ul Kamaal, Narrator # 2590]

Then the incident of leading Tabi'i Sa'eed bin Musayb (rah) is narrated. There is no need to show Ta'deel on Sa'eed bin Mus'ayb as he is for sure Thiqa Thabit and leading successor.

This report is also proven from different turaq, hence this report is absolutely authentic.

Hadiths # (J)

The "**HADITHS # J**" contain an "ABSOLUTELY SAHIH" hadith from Sahabi Maysra al Fajr (RA) in regards to Adam (alaih salam)'s intercession through Prophet Muhammad (Peace be upon him). The Salafis have been spreading that they have somehow proven us wrong on this hadith (They relied on whims and desires of Albani i.e. Mu'tadi al Mushoor, whereas classical Sunni Muhaditheen called the hadith of Maysra al Fajr RA as authentic by doing Istadlal from it)

The Wahabi states regarding this hadith: This hadith with these words are not in any other book, neither in Sunnan nor in sahihyen **except in al wafa of ibn jawzi**. Note that this is usool al hadith if chain is authentic that does not mean hadith is also authentic.

Our reply: First of all the Wahabi has spread two major deceits in above quote.

1. He lied that the hadith is only narrated by Hafidh ibn Jawzi (rah) with Sanad, whereas another great scholar called Imam **Shams-ud-Din Abdullah ibn Muhammad ibn Nu'man al-Marakashi**, who died in the year 683 AH i.e. before Ibn Taymiyyah had

reported this hadith with his Sanad too. This great scholar wrote his complete book on Istighatha and Waseela.

2. He misused the saying that if Sanad is Sahih then it does not mean Hadith is also Sahih. This puts asim on backfoot already and he has accepted the Sanad to be Sahih. However by this unprincipled approach used by asim, every tom dick and harry can start denying Hadiths by saying: Look, Look, the sanad is Sahih but still the hadith is weak.

The only way to deem this hadith as weak is to show "AT LEAST 2 MUTUALLY AGREED UPON SCHOLARS OF PAST" who said the exact wording that this hadith of Maysra al-Fajr (RA) is weak or Shadh in spite of chain to be Sahih (Note: Ahlus Sunnah shall show authentication on hadith from more than 3 Muhaditheen).

Note: Ibn Taymiyyah⁵⁷ and likes of Albani are Mutanazih scholars unlike the scholars whom I shall quote who are Hujjah upon both Wahabis and us Ahlus Sunnah. As I have mentioned many times before that "It is fundamental principle in any academic discussion/debate not to quote people who are not Hujjah upon opposite party"

Asim totally ignored the authentication from Muhadith Ibn Yusuf al Salihi (rah) and did not touch it anywhere, the wahabi started to quote recent Mujasmi and Bida'ee scholars like Abdur Rahman al Faqeeh and tried to put dust in eyes of people as if he is some classical scholar.

Here is scan of Hadith of Maysra al Fajr (RA) with authentication of Imam Ibn Yusuf al Salahi (rah)

⁵⁷ Although It will be proven again that even Ibn Taymiyyah hinted towards authenticity of both hadiths i.e. one from Umar (RA) and other from Maysra al Fajr (RA).

باب ما جاء في استغاثة سيدنا آدم أبي البشر
بالنبي صلى الله عليه وسلم المخصوص بالبشر والبشر

أخبرنا أبو الحسن علي بن عبد الله السلمي، أنبأنا محمد بن ناصر السلمي، عن أبي طاهر محمد بن أحمد بن قبداس، عن أبي حسين ابن يشران قال: حدثنا أبو جعفر محمد بن عمرو قال: حدثنا أحمد بن إسحاق بن صالح قال: حدثنا محمد بن صالح قال: حدثنا محمد بن ستان العوفي - بالقاف اثنين - قال: حدثنا إبراهيم بن طهمان، عن بديل بن ميسرة، عن عبد الله بن شقيق، عن ميسرة رضي الله عنه قال: قلت: يا رسول الله، متى كنت نبياً؟

قال صلى الله عليه وسلم: «لما خلق الله الأرض واستوى إلى السماء فسواهن سبع سموات وخلق العرش؛ كتب على ساق العرش: محمد رسول الله خاتم الأنبياء. وخلق الله الجنة التي أسكنها آدم وحواء، فكتب اسمي على الأبواب، والأوراق، والقباب، والخيام، وآدم بين الروح والجسد».

فلما أحيأه الله تعالى؛ نظر إلى العرش فرأى اسمي، فأخبره الله تعالى: إنه سيّدٌ ولديك. فلما غرهما الشيطان؛ قابا واستشفعا

باسمي إليه^(١)

أخبرنا أبو المعالي عبد الرحمن بن علي بن عثمان القرشي، أنبأنا المبارك بن علي، أخبرنا أبو الحسن بن عبيد الله بن محمد بن أحمد البيهقي قال: أخبرنا جدي أبو بكر أحمد بن الحسين، حدثنا أبو عبد الله الحافظ إماماً وقراءةً، حدثنا أبو سعيد عمرو بن محمد بن منصور العدل إماماً، حدثنا أبو الحسين محمد بن إسحاق بن إبراهيم الحنظلي، حدثنا أبو الحارث عبد الله بن مسلم الفهري بمصر - قال: أبو الحسن: هذا من رُحط أبي عبيدة بن الجراح -، أخبرنا إسماعيل بن مسلمة، أخبرنا عبد الرحمن بن زيد بن أسلم، عن أبيه، عن جده، عن عمر بن الخطاب رضي الله عنه قال:

قال رسول الله صلى الله عليه وسلم: «لما اقترَفَ آدمُ الخطيئةَ قال: يا رب، أسألكَ بحقِّ محمدٍ، لما غفرتَ لي».

فقال الله عز وجل: يا آدم! وكيف عرفتَ محمدًا ولم أخلقْهُ؟

قال: لأنك يا رب لما خلقتني بيدك، ونفختَ فيَّ من روحك، رُفعتْ رأسي فَرَأيتُ على قوائمِ العرش مكتوباً: لا إله إلا الله محمد رسول الله، فَعَلِمْتُ أنك لم تُضِفْ إلى اسمك إلا أحبَّ الخلقِ إليك.

(١) ذكره الإمام أبو الفرج ابن الجوزي في: «الوفا بأحوال المصطفى صلى الله عليه وسلم» ٣: ١، والإمام المقرئ في: «إمتاع الأسماع» ٣: ١٨٧، والإمام الصالح في: «مبيل الهدى والرشاد» ١: ٨٦ وأشار إلى أن ابن الجوزي رواه بسند جيد لا بأس به.

Secondly: It is "ALSO" narrated by Hafidh Ibn Jawzi (rah) with complete chain. We the Ahlus Sunnah follow "ASANEED REACHING BACK TO PROPHET" not the book covers, when the chain is proven authentic (as Wahabi himself accepts because he had no option) then no matter which book of Sunni scholar It is narrated by, it will be an accepted proof. Imam Muslim (rah) right in the Muqadma of his Sahih Muslim says: "ISNAAD IS DEEN"⁵⁸

Now the deception of Wahabi is that he tried to prove from Ibn us Salah that when Muhaditheen call the Sanad as Sahih or Hasan then still the hadith could be "ODD (SHADH)" The Wahabis also hypocritically quote Hafidh Ibn Kathir (rah) from his Ikhtisaar Uloom al Hadith in this regard.

This is great Shaytani deception used by Wahabis because if this ruling is taken on face value then more than 50% of the Sahih hadiths have to be rejected and every time the Wahabis try to prove their Mujasmi and Kufriya aqaid then we Sunnis can easily reply back by saying: A Sanad being Sahih does not make the hadith as Sahih. However we Ahlus Sunnah are people of Usool (Principles) and we never misinterpret the aqwaal of scholars.

⁵⁸ Muqadama Sahih Muslim, Volume # 1, Page # 79. Published by Dar ul Kutb al ilmiyyah, Beirut, Lebanon.

Also remember that many times even weakness of chain can prove the "HADITH TO BE SAHIH IN MATN" which is the case with hadith from Sayyidna Umar bin Khattab (RA). Many Muhaditheen have said that "FULAN HADITH HAS WEAK CHAIN BUT MATN/MEANING IS AUTHENTIC"

Hence the qawl of Shadh regarding "THIS SPECIFIC HADITH" has to be directly proven from mutually agreed upon Muhaditheen, not from whims and desires of Wahabis like Abdur Rahman **al-pseudo**-Faqeeh or **Mr.** al-Albani **Mubtadi**.

It is our challenge to whole Wahabi cult to prove from classical Muhaditheen who called this hadith of Maysra al Fajr (RA) as "SHADH" directly. if they cannot prove so, then the complete chain and authentication of Hafidh Ibn Jawzi (rah) along with other Muhaditheen like Imam al-Qastalani (rah) and Ibn Yusuf al Salihi (Albani was not even dust on their feet) become an absolute proof.

Now the false claim that another abridged hadith is narrated from Maysra al-Fajr (RA) so the extra wording is not Hujjah, this is again nothing but Shaytani deception of Wahabis because many times even Imam Bukhari (rah) narrates hadiths with "IKHTISAAR" but this does not mean same hadith could not be present in other books in "COMPLETE FORM"

Secondly the addition of "THIQA NARRATOR" is accepted.

Let me first of all destroy the deception of Wahabi that "MATN IS NOT AUTHENTIC EVEN IF THIS SANAD IS"

Proof # 1 (Mutually agreed upon scholar and great Muhadith Imam al-Qastalani - Rahimahullah, famously known as Sharih of Sahih Bukhari)

Among the best commentaries of Sahih Bukhari is written by this great Muhaqiq and Muhadith i.e. Imam al-Qastalani (rah), he says in his world renowned Seerah

الظلام» - واقع في كل حال، قبل خلقه وبعد خلقه، في مدة حياته في الدنيا وبعد موته في مدة البرزخ، وبعد البعث في عرصات القيامة.

فأما الحالة الأولى فحسبك ما قدمته في المقصد الأول من استشفاع آدم عليه السلام به لما أخرج من الجنة، وقول الله تعالى له: يا آدم لو تشفعت إلينا بمحمد في أهل السموات والأرض لشفعناك. وفي حديث عمر بن الخطاب عند الحاكم والبيهقي وغيرهما: وإن سألتني بحقه فقد غفرت لك. ويرحم الله ابن جابر حيث قال:

به قد أجاب الله آدم إذ دعا ونجى في بطن السفينة نوح
وما ضرت النار الخليل لنوره ومن أجله نال الفداء ذبيح
وصح أن رسول الله ﷺ قال: «لما اقترف آدم الخطيئة قال: يا رب، أسألك بحق محمد لما غفرت لي، قال الله تعالى: يا آدم، وكيف عرفت محمدًا ولم أخلقه، قال: يا رب، إنك لما خلقتني بيدك ونفخت في من روحك، رفعت رأسي فرأيت قوائم العرش مكتوبًا عليها لا إله إلا الله محمد رسول الله فعرفت أنك لا

ومصباح الظلام) في المستغيثين بخير الأنام (واقع في كل حال قبل خلقه وبعد خلقه في مدة حياته في الدنيا وبعد موته في مدة البرزخ وبعد البعث في عرصات القيامة: جمع عرصة كل موضع لا بناء فيه (فأما الحالة الأولى) قبل خلقه (فحسبك ما قدمته في المقصد الأول من استشفاع آدم به عليه الصلاة والسلام لما أخرج من الجنة، وقول الله تعالى له: يا آدم لو تشفعت إلينا بمحمد في أهل السموات والأرض لشفعناك) أي: لقبنا شفاعتك.

(وفي حديث عمر بن الخطاب عند الحاكم والبيهقي وغيرهما: وإذا) للتعليل (سألتني بحقه غفرت لك) ما وقع منك (ويرحم الله ابن جابر حيث قال):

(به قد أجاب الله آدم إذ دعا ونجى في بطن السفينة نوح
وما ضرت النار الخليل لنوره ومن أجله نال الفداء ذبيح)
(وصح أن رسول الله ﷺ قال لما اقترف آدم الخطيئة قال: يا رب، أسألك بحق محمد لما غفرت لي، قال الله تعالى: يا آدم، وكيف عرفت محمدًا ولم أخلقه، قال: يا رب، إنك لما خلقتني بيدك ونفخت في من روحك، رفعت رأسي فرأيت قوائم العرش مكتوبًا عليها لا إله إلا الله محمد رسول الله فعرفت أنك لا تضيف إلى اسمك إلا أحب الخلق إليك. فقال الله

Translation: The Tawasssul, "SEEKING HELP", Shaf'at, Tawajju, is "**PROVEN IN ALL CONDITIONS, WHETHER BEFORE YOUR CREATION OR AFTER IT**" as is mentioned in Tehqeeq al-nasra and also Masabah al-Zalam (of Imam al Marakshi) ...Then on Page # 220 Imam al-Qastalani (rah) brings the hadith of Adam (alaih salam) as:

(al-Qastalani - Rahimaulluah says): IT HAS COME IN SAHIH (HADITH) FROM PROPHET (PEACE BE UPON HIM)" that the Prophet (Peace be upon him) said: When Adam (a.s) made the mistake he said: O my Lord, I am asking you to forgive me for the sake of Muhammad (Peace be upon him)... (till the end of Hadith)

Then on Page # 222 Imam al-Qastalani (rah) mentions his own practice that he asked Prophet (Peace be upon him) "FOR HELP FROM MAKKAH" .. Yes read it with your eyes open, he asked from Makkah not Madina ... Allah hu Akbar [**Refer to Sharh ala Muwahib (12/220-222)**]

Here Imam al-Qastalani (rah) is doing Istadlal not only by calling Chain authentic but also the Hadith itself with Matn to be authentic [This authentication will refer to both the hadiths of Umar bin Khattab and Maysra al Fajr – Ridhwan Allaho Ajmain]

I challenge Wahabis to prove that the addition as present in the chain of Ibn Jawzi (rah) is declared "False addition" by "MUTAFQA ALAIH (MUTUALLY AGREED UPON) CLASSICAL SCHOLARS"

Look at short sightedness of Wahabi when he said:

Above hadith is clearly odd (shaz) because see the red bold arabic in the hadeeth the narrator is Muhammad bin Sanan, Only Muhammad bin Saleh Narrated these odd words from him. Where as these are the authentic words from Maysara "(Maysara al Fajr asked asked from Prophet *"when were you a Prophet?" to which he replied, "while Adam was between the spirit and the body"* see Syar Ailam al Nubala Vol 7 page 384) and there are no words of tawassul in all other narrations. These are the narrators who narrated from Muhammad bin Sanan these later words and they opposed Muhammad bin Salih in the words of twassul. **Imam Bukhari, Ahmad bin Ishaq, Ahmad bin Dawood al-Makki, Ahmad bin Muhammad bin Salma al-Anzi, Hafs bin Umar al-Raqi, Muhammad bin Ayyub bin Yahya, Muhammad bin Ghalib bin Tamtaam, Muhammad bin Yunas bin al-Mubarak al hol.** All of these narrated from same Muhammad bin Sanan. Plus this hadeeth is oppoing Qur'an as i will prove further

This ignorant failed to see the same wording i.e.

وَأَدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ is present inside same hadith of Maysra al Fajr narrated by Ibn Jawzi (rah) in full form.

So the irrelevant rebuttal of recent Wahabi scholars is torn into pieces because the hadith has no contradiction with the other version which mentions the same wording. The longer hadith would have been shadh only if another longer version of hadith had talked about not taking Waseela of Adam (alayh salam). There is no other longer version which contradicts this hadith from Maysra (RA), hence this hadith is absolutely Sahih both in Ikhtisar and detailed forms.

We throw away all these pseudo taweelat by recent Wahabi scholars when we have so many proofs from classical scholars.

Proof # 2 (Mutually agreed upon scholar Ibn Jawzi - Rahimahullah)

Last time on our website we just mentioned the first chapter of Hafidh Ibn Jawzi (rah) where he brought both the hadiths from Umar bin Khattab (RA) and Maysra al Fajr (RA) (This proves that he knew well of Uloom al hadith, which is why he mentioned both hadiths with different chains, this is why in the Muqadma he clarifies that he will not mix the Sahih hadiths with fabricated ones, so he could not have contradicted himself right in the first chapter of Al-Wafa)

This time let us move forward in the same book Al-Wafa and prove in categorical terms that Hafidh Ibn Jawzi (rah) "PASSED HIS OWN RULING ON THE HADITH" and

thus it leaves behind no doubt that Hafidh ibn Jawzi (rah) not only declared this hadith as Sahih but rather derived the ruling of "ADAM (ALAIH SALAM) SEEKING PROPHET MUHAMMAD (PEACE BE UPON HIM)'S INTERCESSION"

Hafidh Ibn Jawzi (rah) said:

ومن بيان فضله على الأنبياء : أن آدم سأل ربّه بحرمة محمد أن يتوب عليه، كما ذكرنا

Translation: "Part of explaining the superiority of Prophet Muhammad (Peace be upon him) to other Prophets is that **"ADAM ASKED HIS LORD FOR FORGIVENESS THROUGH THE HURMAT OF MUHAMMAD (PEACE BE UPON HIM) AS I HAVE ALREADY MENTIONED"** [Ibn Jawzi in al-Wafa, Page # 365, Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Look at Istadal of Hafidh Ibn Jawzi (rah) while he is proving superiority of Prophet Muhammad (Peace be upon him) upon other Prophets.

- a) Proving superiority of Prophet Muhammad (Peace be upon him) upon other Prophets is a challenge to Jews/Christians/disbelievers, and thus a great Muhadith cannot use a "Da'eef or Mawdho" hadith in this regard.
- b) Remember Hafidh Ibn Jawzi being as strict as he was, could have never done Istadal by using "MAWDHO OR DA'EEF" hadiths.

Now O readers, does Ibn Jawzi (rah) the strictest scholar in Jarh wa't Ta'deel knew more or these Muftadi Wahabi scholars like Albani and Abdur Rahman al pseudo Faqeeh know more? Ibn Jawzi (rah) has been criticized many times for declaring even sound hadiths as fabricated or da'eef, but look over here he is not only declaring this hadith as authentic but rather deriving direct ruling from it. Now either Wahabis believe that Ibn Jawzi (rah) did not know Qur'an nor hadith, or they simply have to accept hadiths of Maysra and Umar bin Khattab (Ridhwan Allaho ajmain) to be authentic.

Proof # 3 (Mutually agreed upon scholar Imam Ibn Yusuf al Salihi - Rahimahullah)

Imam Muhammad bin Yusuf al-Salihi (student of Imam al-Hafidh As-Suyuti) said about the hadith of Tawassul from Maysra al-Fajr (RA):

وروى ابن الجوزي بسند جيد لا بأس به

Translation: This hadith (of Maysra al Fajr RA) is narrated by Ibn Jawzi (rah) and the chain of it is **"STRONG" and there is nothing wrong in it** [Subl ul Huda war Rashhad, Volume No.1, Page No. 86 – Dar ul Kutb al iLmiyyah]

Imam Muhammad bin Yusuf al-Salihi (rah) was a magnificent student of Mujaddad Jalal ud din Suyuti (rah). Albani or al Faqeeh (wahabi) are not even capable of being called as dung attached to his shoes.

Proof # 4 (Mutanazih scholar but Hujjah upon Wahabis. Ibn Taymiyyah al Mujasmi)

Wahabis including Albani hypocritically ignored Ibn Taymiyyah's authentication which strengthens both turaq of this hadith.

Albani said cleverly:

وإن مما يستغرب حقا : أن شيخ الإسلام ابن تيمية رحمه الله تعالى بعد أن ذكر الحديث بلفظه المختصر الصحيح المذكور أنفاً أتبعه بهذا اللفظ الطويل المنكر ،

What is the most surprising is that Shaykh al-Islam, May Allah bestow His mercy upon him, mentioned the summarized authentic version of this hadeeth, and then he mentioned the lengthy, odd version afterwards.[**Silsilah Da'eefa Vol 14 page 468-470**]

This is big deceit Albani tried to spread and Albani cunningly tried to hide what Ibn Taymiyyah said after narrating longer version from Maysra al Fajr (RA):

Ibn Taymiyyah said:

فهذا الحديث يؤيد الذي قبله وهما كالتفسير للأحاديث الصحيحة

Translation: This hadith corresponds to the hadith mentioned before (i.e. hadith of Umar ibn ul Khattab) **These two are like the explanations (tafsir) of the authentic (Sahih) ahadith** [Majmua al Fatawa, 2/150]

Imam al Alawi al Makki said: This indicates that Ibn Taymiyya found the hadith sound enough to be considered a witness for other narrations (salih li al-istishhad wa al-i`tibar), **because the forged (al-mawdu`) and the false (al-batil) are not taken as witness by the people of hadith**

We know that Ibn Taymiyyah was a confused personality and he used to contradict himself many times, so let us see worth of same Ibn Taymiyyah in light of none other but Albani himself.

Albani said:

أنني رأيت شيخ الإسلام بن تيمية , قد ضعف الشطر الأول من الحديث , و أما الشطر الآخر , فزعم أنه كذب! و هذا من مبالغته الناتجة في تقديري من تسرعه في تضعيف الأحاديث قبل أن يجمع طرقها و يدقق النظر فيها

Translation: When I saw Sheikh ul Islam Ibn Taymiyah considering the Hadith (For whosoever I am Mawla then Ali is his Mawla) as weak in its first half and "LIE IN ITS LAST" then I had to write in length over this issue. **In my viewpoint, the reason behind such exaggeration (of Ibn Taymiyah) was that he used to be hasty in deciding the in-authenticity of some Hadiths before seeing them properly [Silsilat ul Ahadith as-Sahihah, Volume No.4, Page No. 344]**

Now, Ibn Taymiyyah is proven as hasty and exaggerator from the house of Wahabism itself, but still Allah made him reach Haqq in one of his opinions in regards to this hadith (but he contradicted himself elsewhere and we know very well that he was a spinner/twister).

In regards to the hadith from Umar bin Khattab (RA) The Wahabis/Salafis/Khawarij brought forward proof from only these following scholars who directly put the hukm on hadith that It is

"MAWDHO (Fabricated)"

- 1) Imam al-Dhahabi (rah) the student of Ibn Taymiyyah
- 2) Ibn Abdul Hadi, the fanatical student of Ibn Taymiyyah who cursed at Sheikh ul Islam Taqi ud-din al-Subki (rah) so he is not Hujjat unlike al-Dhahabi (rah)
- 3) Nasir ud-din Albani, again the chief innovator of Wahabis and he is not an authority by any means.
- 4) And finally they misquoted Ibn Taymiyyah and ignored the quote where Ibn Taymiyyah hinted towards authenticity of this report and also wrote in length that "Meaning of hadith is true that Allah created everything for the sake of Prophet Muhammad (Peace be upon him)

Now here is authentication from "BIGGER MUHADITHEEN"

Muhadith # 1 (Imam al-Hakim al-Naysaburi - Rahimuhullah)

Imam al-Hakim after narrating it said:

هذا حديث صحيح الإسناد وهو أول حديث ذكرته لعبد الرحمن بن زيد بن أسلم في هذا الكتاب .

Translation of red quote: Imam al-Hakim (rah) said: This hadith is "Sahih in it's chain" and it is the first hadith of Abdur Rahman ibn Zayd ibn Aslam which I mention in this book [al-Mustadrak ala Sahihayn (2:651, Hadith No. 4228)]

Now remember Imam al-Hakim (rah) knew very well about the weakness of Abdur Rahman, this is why he mentions that "IT IS THE FIRST HADITH FROM ABDUR RAHMAN WHICH I MENTION" this proves that he was not forgetful as Wahabis claim.

Muhadith # 2 (The great lover of Prophet i.e. Qadhi Iyaadh - Rahimuhullah)

Imam Qadhi Iyaad (rah) narrated it under Chapter No. 3 of his magnificent and world renowned book on Seerah i.e. Ash-Shifa where he said:

(الباب الثالث فيما ورد من صحيح الأخبار و مشهورها)

Translation: Chapter-Three in which (I will narrate) "SAHIH AND FAMOUS" narrations

Plus in this chapter he also says that Abu Muhammad al-Makki and Abu al-Layth al-Samarqandi mention it; Qadi `Iyad says: **"It is said that this hadith explains the verse: 'And Adam received words from his Lord and He relented towards him' (2:37)**

So this hadth is correctly proven as interpretation of Qur'an 2:37 from Imam al-Qadhi Iyaadh (rah) and he knew very well about the verses in Qur'an, **now remember the incident of Adam (alaih salam)'s repentance is mentioned twice and "SEPERATLY"** in Qur'an. So the Taweel of Wahabis is false that only 1 dua was made by Adam (alaih salam).

Hadith of Adam (a.s)'s Tawassul is correct interpretation of Qur'an 2:37 which states: **"Then learnt Adam** from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful" (Qur'an 2:37)

Please note that here Allah is talking about **"ONLY ADAM LEARNING IT FROM LORD"**

Whereas Qur'an mentions another seperate incident in the following way.

Qur'an states: **They said: "Our Lord! We have wronged our own souls:** If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost." (7:23)

Now here note at Allah talking about **"THEY (I.E. BOTH ADAM AND EVE)"** so Qur'an being best Sharh of itself proves that both incidents are seperate.

Remember even if someone interprets that both have same meaning then there could be 2 interpretations of same verse too and best way is not to reject any because according to sound principle **"MASBAT TAKES OVER NAFI"**

Also remember that we have not rejected any interpretation of Qur'an whereas Wahabis have indeed rejected. Qur'an can have multiple meanings of **"SAME VERSE"** so Alhamdolillah taking both meanings is closest to understanding Qur'an like Mufasireen mentioned both meanings in their Tafaseer ...

For example Imam al-Qurtubi (rah) said under same 2:37:

وَأَخْتَلَفَ أَهْلُ التَّأْوِيلِ فِي الْكَلِمَاتِ

...

Translation: The People of interpretation (from Sahaba) **differed** over these "KALIMAAT

(WORDS WHICH ADAM LEARNT)"

Then Qurtubi mentions different duas from "SAHABA" other than Rabana Zalamna too, and after mentioning them he says:

وقالت طائفة: رأى مكتوباً على ساق العرش «محمد رسول الله» فتشفع بذلك، فهي الكلمات

Translation: It is said by (a Group) that Adam (a.s) saw written on the Shin of Throne: Muhammad is the Mesenger of Allah and he Adam (a.s) **"SOUGHT INTERCESSION THROUGH IT" and "THESE ARE THE KALIMAT"** [Tafsir al-Qurtubi under 2:37]

Also Imam Abu Hayyan al-Andalusi (rah) the great Mufasir of Qur'an who had also refuted Ibn Taymiyyah in same tafsir al-Bahr al Muheet, he said:

وقيل: رأى مكتوباً على ساق العرش محمد رسول الله، فتشفع بذلك فهي الكلمات

It is said: ... and the same wording as above [Tafsir al Bahr al Muheet under 2:37]

Also Imam al-Thalabi (rah) said:

وقال طائفة: إنَّ آدم رأى مكتوباً على ساق العرش: مُحَمَّدٌ رَسُوْلُ اللهِ، فتشفع به، فهي الكلمات

[Tafsir al-Thalabi (1/67)]

Imam Jalal ud-din Suyuti (rah) brought the hadith of "Umar (ra)" as a "FIRST HADITH" in interpretation of 2:37 and he did not show Jarh upon it.

أخرج الطبراني في المعجم الصغير والحاكم وأبو نعيم والبيهقي كلاهما في الدلائل وابن عساكر عن عمر بن الخطاب قال قال رسول الله صلى الله عليه وسلم: لما أذنب آدم الذنب الذي أذنبه، رفع رأسه إلى السماء فقال: أسألك بحق محمد

Imam Suyuti (rah) does not show any Jarah over this, not even qawl of al-Bayhaqi that narrator Abdur Rahman is weak.

I know Asim might highlight this part only to deceive people but remember I have proven from different Mufasireen that Tawassul of Adam (a.s) is valid interpretation of 2:37, here is another proof from Imam Qadhi Iyaadh (rah)

In the Third chapter where Imam Qadhi Iyaadh (rah) has narrated **"SAHIH AND FAMOUS NARRATIONS** (الباب الثالث : فيما ورد من صحيح الأخبار و مشهورها) then he narrated the report of Adam (a.s)'s Tawassul after which he said:

و هذا عند قائله تأويل قوله تعالى : فتلقى آدم من ربه كلمات فتاب عليه

Translation: It is said that **this is the Ta'weel of Allah Ta'la saying:** {Then Adam received from his Lord Words} (2:37) [Ash-Shifa in Chapter # 3 of Authentic and Famous Narrations]

Asim had said on orkut: **More than 10 muhadditheen did jarah on this hadith**

This is a big trick spread by wahabis, here are the following scholars whom asim mentioned. I will clarify in navy colored comments along with scholars who really rejected this "HADITH ITSELF" or not, now remember the important point **i.e. "HADITH ITSELF NOT ONLY SOME NARRATOR"**

Asim quoted:

1. Dahabi said fabricated

My comment: Yes! He was student of Ibn Taymiyyah but we respect him so Wahabis have only 1 scholar till yet on hadith of Umar RA but none on hadith from Maysra al Fajr RA which is authentic too.

Hence Wahabis fail badly according to Usool and authentic mutabiyat being present.

.

2. Behaqi said weak

My comment: Lie of asim, Imam al-Bayhaqi never called " THE HADITH AS WEAK" It is ignorance of Wahabis that they do not realize that some Muhadith calling 1 narrator as weak does not mean he considers the "HADITH AS WEAK"

Again Imam al-Bayhaqi did not criticize narrators of hadith from Maysra (RA). So Wahabis have none till yet.

3. Ibn Katheer endorsed his verdicts

My comment: Ibn Kathir himself did not call the hadith weak, he just quoted Imam al-Bayhaqi calling Abdur Rehman weak which does not make Hadith itself weak, plus Maysra RA's hadith still stays as proof

.

4. Ibn Hajar asqalani said fabricated

My comment: Ibn Hajar endorsed verdict on Abdur Rehman bin Zayd bin Aslam but Wahabis failed to prove Hukm from Ibn Hajar on "SAHIH MUTABIYAT WHICH I SHOWED FROM MAYSRA AL FAJR" so even quote from Ibn Hajar is not beneficial for Wahabis

.

5. Noor ud din bin Hajar did jarah

My comment: Again a lie, Imam Nur-ud-din Haythami did not call the hadith "REJECTED OR DA'EEF" anywhere. If a scholar says that he does not know some narrator this does not mean he considers hadith as "MAWDHO/DA'EEF" this is proof of utter ignorance of Wahabis in knowledge of al-Jarh wa't Tadeel or do they consider Nur ud din as "infallible"?

.

6. Suyuti said weak

My comment: Again a lie, Imam Suyuti (rah) did not himself call the hadith as weak.

7. Zarqani said ghareeb with weakness of its narrator

My comment: Al-Zarqani also **kept authentication of al-Qastalani intact as I have proven above**, az-Zarqani has not called hadith itself as Weak but rather "Ghareeb" Plus Asim rejected scholars from even 900+ AH so he has no right to quote scholars from 1300 + AH

.

8. Ali Bin Muhammad bin Iraq al-Kinani (907 h-963 h) said baseless

My comment: Again asim is contradicting himself by quoting scholars from 900+ AH and that too lower in status from Imam al-Qastalani -Rahimuhullah who was actually born in **800+ AH**

.

9. Ibn Tamiyah Did Jarah

My comment: Ibn Taymiyyah is "**MUTANAZIH**" so differed upon scholars are not hujjat upon opponents and this is amongst first usool of debates and asim is ignorant of 1st principles, secondly even from Ibn Taymiyyah I will prove that meaning of "Everything to be created for Prophet" to be correct and also Ibn Taymiyyah considered hadith of Maysra as "SAHIH TAFSIR OF HADITH FROM UMAR"

.

10. Ibn Abdul Hadi

My comment: Again he was student of Ibn Taymiyyah and was also fanatical, so he is **"MUTANAZIH"**

11. and others

My comment: What others?? **Albani Bidati, Salih Munajjad the nobody** etc...???

Lightning upon Wahabiyyah from Ibn Taymiyyah

محمد سيد ولد آدم. وأفضل الخلق؛ وأكرمهم عليه، ومن هنا قال من قال: إن الله خلق من أجله العالم، أو أنه لولا هو لما خلق عرشاً، ولا كرسيّاً، ولا سماء ولا أرضاً ولا شمساً ولا قمرأ. لكن ليس هذا حديثاً عن النبي صلى الله عليه وسلم لا صحيحاً ولا ضعيفاً، ولم ينقله أحد من أهل العلم بالحديث، عن النبي صلى الله عليه وسلم، بل ولا يعرف عن الصحابة، بل هو كلام لا يدرى ويمكن أن يفسر بوجه صحيح كقوله: {وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ} [الجاثية: 13] وقوله: {وَسَخَّرَ لَكُمْ الْفَلَكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَأَتَاكُمْ مِّن كُلِّ مَا} [إبراهيم: 32 - 34] وأمثال ذلك من الآيات التي يبين فيها أنه خلق المخلوقات لبني [سألتهم وإن تعدوا نعمة الله لا تحصوها] [إبراهيم: 32 - 34] آدم، ومعلوم أن الله فيها حكماً عظيمة غير ذلك،

وأعظم من ذلك، ولكن يبين لبني آدم ما فيها من المنفعة، وما أسبغ عليهم من النعمة لولا كذا ما خلق كذا، لا يقتضي أن لا يكون فيه: فإذا قيل: فعل كذا لكذا لم يقتض أن لا يكون فيه حكمة أخرى. وكذلك قول القائل حكم أخرى عظيمة، بل يقتضي إذا كان أفضل صالح بني آدم محمد، وكانت خلقته غاية مطلوبة، وحكمة بالغة مقصودة [أعظم] من غيره، صار تمام الخلق، ونهاية الكمال، حصل بمحمد صلى الله عليه وسلم والله خلق السموات والأرض وما بينهما في ستة أيام، وكان آخر الخلق يوم الجمعة، وفيه خلق آدم وهو آخر ما خلق، خلق يوم الجمعة بعد العصر في آخر يوم الجمعة، وسيد ولد آدم محمد - صلى الله عليه وسلم - آدم فمن دونه تحت لوائه - قال صلى الله عليه وسلم

إني عند الله لمكتوب خاتم النبيين وإن آدم لمنجدل في طينته»، أي: كتبت نبوتي وأظهرت لما خلق آدم قبل نفخ الروح فيه كما « يكتب الله رزق العبد وأجله وعمله وشقي أو سعيد إذا خلق الجنين قبل نفخ الروح فيه. فإذا كان الإنسان هو خاتم المخلوقات وآخرها

وهو الجامع لما فيها، وفاضله هو فاضل المخلوقات مطلقاً، ومحمد إنسان هذا العين؛ وقطب هذه الرحي، واقسام هذا الجمع كان كأنها غاية الغايات في المخلوقات، فما ينكر أن يقال: إنه لأجله خلقت جميعها، وأنه لولاه لما خلقت، فإذا فسر هذا الكلام ونحوه بما يدل عليه الكتاب والسنة

Translation: Muhammad is the Chief of the Children of Adam, the Best of Creation, the noblest of them in the sight of Allah. **This is why some have said that "Allah created the Universe due to him," or that "Were it not for him, He would have neither created a Throne, nor a Footstool, nor a heaven, earth, sun or moon."** However, this is not a hadith on the authority of the Prophet, neither is it sahih nor is it weak and it has not been narrated by any person of knowledge in hadith either from Prophet or Sahaba **but it may be explained from a**

correct aspect...

Since the best of the righteous of the children of Adam is Muhammad, creating him was a desirable end of deep-seated purposeful wisdom, more than for anyone else, and **hence the completion of creation and the fulfillment of perfection was attained with Muhammad**, may Allah Exalted bless him and grant him peace... The Chief of the Children of Adam is Muhammad, may Allah Exalted bless him and grant him peace, Adam and his children being under his banner. He, may Allah Exalted bless him and grant him peace, said: "Truly, I was written as the Seal of the Prophets with Allah, when Adam was going to-and-fro in his clay," i.e. that my prophethood was decreed and manifested when Adam was created but before the breathing of the Spirit into him, just as Allah decrees the livelihood, lifespan, deeds and misery or happiness of the slave when He creates the embryo but before the breathing of the Spirit into it.

Since man is the seal and last of all creation, and its microcosm, **and since the best of man is thus the best of all creation absolutely, then Muhammad, being the Pupil of the Eye, the Axis of the Mill, and the Distributor to the Collective, is as it were the Ultimate Purpose from amongst all the purposes of creation. Thus it cannot be denied to say that "Due to him all of this was created", or that "Were it not for him, all this would not have been created, so if statements like this are thus explained according to what the Book and the Sunna indicate, it is acceptable.** [Majmua al Fatawa, Volume No. 11, Page Nos. 95-97]

This detailed explanation proves that Ibn Taymiyyah considered the meaning of "ALLAH CREATING EVERYTHING FOR PROPHET" to be correct, as far as his verdict on hadith itself is concerned then for that I have quoted far bigger Muhaditheen who authenticated the hadith.

So all pseudo points raised by Wahabi cult have been refuted.

a) They mix Qur'anic verses together and claim that hadith of Adam (a.s)'s Tawassul cannot be interpretation of 2:37. It has been proven from Qur'an that 2:37 & 7:23 mention different incidents and It was proven from Qadhi Iyaadh (rah) that Adam (a's)'s Tawassul is valid interpretation of 2:37

b) Wahabis tried to hide the "MASSIVE AUTHENTICATION" over this hadith from classical scholars, so It has been proven above from more classical scholars higher in status than Ibn Taymiyyah let alone Albani Bidati that the Hadiths in regards to Adam (alay salam)'s Tawassul are Authentic.

c) Different Shawahid over this hadith are shown and the chains are totally different too, so this proves that both hadith of Umar bin Khttab (ra) and Maysra al-Fajr (ra) are "AUTHENTIC" and at minimum hadith from Umar (RA) is Hasan li Ghayri whereas hadith from Maysra (RA) is Sahih.

d) Remember that I have proven **"HUKM" directly upon hadith**, so Wahabis cannot misuse

the books of Jarh wa't Ta'deel to show weakness of Abdur Rahman bin Zayd bin Aslam or anyone, because Muhaditheen do not just look at one chain rather they look at Qur'an and Hadith as a whole, which is why they authenticated this hadith beautifully in spite of knowing that certain narrator is weak in one chain but it has different turaq which establish it to be Sahih

Conclusion: According to Usool ul Hadith and verification from Muhaditheen of Ahlus Sunnah as shown above, the hadith of Maysra al-Fajr (RA) is without doubt authentic and it also makes the hadith from Umar bin Khattab (RA) to be Hasan li Ghayri due to absolutely different chains to one another. Therefore there is no possibility of "Kizb (lying)" in any of the chains due to corroborating evidences.

We are reaching towards conclusion of my hadith section, therefore I would like to add authentic Mutabiyaat to above 2 hadiths.

a) From Hadith in regards to Fatima bint Asad (RA)

b) Backed up with hadiths of Abu Sa'eed al-Khudri (RA), Bilal (RA) and Sahabi Abdullah al-Aslami (RA).

Please note that I shall mention the latter three hadiths (i.e. from Abu Sa'eed al Khudri, Bilal, and Abdullah al-Aslami) in the very end because they are at the lowest rank and only authenticate each other due to different turaq i.e. Hadith of Abu Sa'eed al Khudri is "HASAN" but not Sahih. This remaining 2 are weak but can be shown as "VALID MUTABIYAT" hence they all become valid proofs.

Hadith # (K)

Let us come to the "SAHIH" hadith in regards to Fatima bint Asad (RA) and refute the "JARH MUBHAM" on the narrator Rawh bin Salah (Rahimahullah) regarding whom Salafis have no clue whether which Jarh is Mubham or Mufassar. It is fundamental usool in hadith that "Jarh Mubham (vague criticism)" is worthless as compared to "Ta'deel"

The Hadith of Fatima Bint Asad (RA) narrated via Anas bin Malik (RA) proves that Prophet (Peace be upon him) asked through Waseela of himself and previous Prophets. The Salafis hate this hadith although to all students of Ilm ur Rijaal and Jarh wa't Tadeel it shall be made clear that the hadith is

authentic.

The Wahabi said:

1. The narration is Munqati
2. Rawh bin Salah (rah) is alone in narrating it
3. Rawh bin Salah (rah) is weak.
4. The scholars of hadith said it is weak.

1 & 3 are blatant distortions and cunning deceptions, whereas 2nd and 4th points are also tricks used by Wahabis, because being alone in narrating hadith does not make the hadith weak, plus the hadith is authentic as Rawh bin Salah is "THIQA MA'MOON (WHICH IS TOP NOTCH AUTHENTICATION ALMOST EQUAL TO SAYING THIQA THABIT)" as I shall prove In shaa'Allah.

First of all the Wahabi claimed it to be Munqata from a recent pseudo scholar called Mubashar Hussain Lahori. This Mubashar Lahori guy has absolutely no worth in hadith classification, why did not the Wahabi show classical scholars? Nobody has called this hadith as Munqati or said Sam'at of Rawh bin Salah (rah) is not proven from Sufyan ath-Thawri (rah). Therefore Wahabis started with "JARH MUBHAM" and they are totally ignorant in Usool ul hadith which outlines that "Jarh Mubham (vague criticism) is not Hujjah at all, until or unless it is proven definitely from classical Muhaditheen that Sam'at of Rawh is not possible from Sufyan.

Wahabi Mubashar misused this point by saying: [Sufiyan Thawri Died in 161 h](#) and [Rawh bin Sallah died is 233 h](#) and there is gap of 74 years in between them

Ahlus Sunnah reply: So what O Wahabi? Secondly your guru Mr.Mubashar does not even know basic mathematics. If you subtract 161 from 233 it is equal to 72 not 74. Plus your pseudo scholar Mubashar Lahori should have shown the birth date of Rawh bin Salah to prove his point. Even if age difference at death is of 74 years, it still does not prove that Rawh bin Salah could not have heard from Sufyan ath-Thawri (rah), because Rawh Bin Salah could be born 2 decades before 161 AH and still the age of Rawh would be 92 years. Do you Wahabis believe that people cannot have long lifespans?

Many Sahaba lived for over 100 years such as Anas bin Malik (RA). I have myself come across people who had lived over 100 years. Hence this Jarh is absolutely Mubham (vague) and is rejected.

This Mubashar Hussain lahori Wahabi has no clue about Ilm of Jarh wa't Tadeel. The Wahabis should show classical scholars who said hadith is Munqati because of this reason. (Wahabism debunked on first point)

Then asim just blackened the pages by saying Rawh bin Salah (rah) is alone in narrating this report, which by the way has absolutely no effect on the hadith being Sahih or not.

The third point of Wahabi is important to refute because the world will realize how ill the Wahabis are in hadith methodology, they misquote our literature to deceive people although they do not even know basics of Usool.

The Wahabi misquoted many Muhaditheen in regards to Rawh bin Salah and hid the previous parts which prove that Rawh bin Salah (rah) came to "EGYPT LATER" not that he always lived there.

Cunning deception of Wahabi # 1

Wahabi misquoted that: Ibn Yunus said:

قال ابن يونس : رويت عنه مناكير

Rejected narrations are narrated from him [Quoted by Shaykh Al Bani in Silsilah al daeefa no:23 and Ibn Hajar asqalani in Leesan al meezan 3/110]

This is height of cheating and forgery, plus this also exposes Albani to be a liar yet again, now here is the complete quote from Leesan al Meezan of Ibn Hajr al Asqalani (rah)

ذكره ابن يونس في «تاريخ الغرباء» فقال: من أهل «الموصل»، قدم «مصر» وحدث بها. رويت عنه مناكير

Translation: Ibn Yunus narrates in his <<Tarikh al Ghurabaaa>> where he said: (Rawh bin Salah) **is from People of Mawsul (Iraq)** and **"HE CAME (قدم)"** to Egypt "WHERE HE NARRATED" and in them are "MANAKEER" [Leesan ul Meezan (2/574)]

This exposes Wahabism completely because asim made another cunning deception to order to refute the Sahih report.

Cunning deception of Wahabi # 2

Ibne Hibban said "he narrates from the people of his city and Yahya bin Ayoob" but here we can see he is narrating from Sufiyan Thawri who was Kufi not Egyptian, so even according to Ibn Hibban hadeeth is weak.

What a bogus analysis this is, again Wahabi is misquoting and mistranslating Ibn Hibban from his "THIQAAT"

The actual Arabic in Ibn Hibban says:

من أهل مصر يروى عن يحيى ابن أيوب وأهل بلده روى عنه محمد ابن إبراهيم البوشنجي وأهل مصر

Translation: "AMONG" people of Egypt he narrated from Yahya bin Ayoob and the people of city who narrated from him are Muhammad bin Ibrahim al-Boshanji and (other) people of Egypt [Thiqaat Ibn Hibban (8/244)]

There is no stipulation by Ibn Hibban that he was only from Egypt, Ibn Hibban is just mentioning that fulan people from Egypt narrated from him, this does not mean that Muhaditheen in other countries or cities do not narrate from him. This is height of ignorance and deception shown by Wahabis. They are desperate to somehow restrict Rawh bin Salah to Egypt but In shaa'Allah they cannot do that.

Cunning deception of Wahabi # 3

Wahabi did not quote Ibn Adi (rah) and Ibn Maluka completely in order to cover-up their fraudulent activity, the wahabi cleverly attributed to both as if all hadiths from Rawh bin Salah are Munkar (Naudhobillah), here is the actual complete sentence which makes everything clear.

وقال ابن مأكولاً: ضعفوه. سكن «مصر». وقال ابن عديّ بعد أن أخرج له حديثين: له أحاديث كثيرة في بعضها نكرة

Translation: And Ibn Maluka said: (He is called) weak "HE CAME AND STAYED (سكن) IN EGYPT" and Ibn Adi (rah) said after narrating 2 hadiths from him: He narrated "MANY HADITHS AND IN **SOME** THERE IS NAKIRA" [Leesan ul Meezan (2/574)]

Wahabis why did you not quote fully because you knew you will be caught that Rawh bin Salah came to "STAY" in Egypt but was actually from Mawsul Iraq.

Secondly all these quotes from Muhaditheen only prove "JARH MUBHAM" because Ibn Adi (rah) said there were "**SOME** NAKIRA IN HIS NARRATIONS IN EGYPT.

BUT AS THIS NARRATION IS NOT FROM EGYPTIANS HENCE EVEN THOSE VERY FEW MANAKEER ARE NOT RELEVANT AND THIS HADITH BECOMES ABSOLUTELY SAHIH"

Ta'deel on this great narrator removes all accusations upon him.

Imam al-Hakim (rah) did not only call Rawh bin Salah as reliable but he said:

ثقة، مأمون

"**THIQA MA'MOON** (I.E. UTTERLY TRUSTWORTHY, THIS IS TOP MOST AUTHENTICATION OF ANY NARRATOR ALMOST EQUAL TO THIQA THABIT)" [ibid]

Imam Ibn Hibban (rah) mentioned him in his **al-Thiqaat** (8/244)

Hence this Ta'deel supersedes the Jarh Mubham because calling a narrator as "THIQA MA'MOON" supersedes the Jarh Mubham of Muhaditheen who themselves accepted that "RAWH BIN SALAH CAME TO EGYPT WHERE VERY FEW MANAKEER WERE NARRATED FROM HIM" , this however does not prove that he was always in Egypt and his narrations from Ghayr Misri are "ALL MUNKAR"

I say again, the hadith has Sufyan ath-Thawri who is from Kufa, hence this Jarh becomes null and void and there is no proof whatsoever that he also narrated Manakeer when narrating from other than Egyptians.

So the criticism on this hadith is not acceptable according to principles of Jarh wa't Ta'deel, because none of the classical scholars did Jarh Mufassar. **Let me clarify to Wahabis that even if Imam al-Daraqutni (rah) called him weak "HE DID NOT SHOW REASON WHY HE WAS WEAK" and such a criticism is called Jarh Mubham** and no matter how many muhaditheen call someone weak the narrator does not become weak until Muaffasar Jarh is shown. On the other hand statement of "THIQA MA'MOON" by al-Hakim (rah) and Ibn Hibban (rah) mentioning him in "THIQAAT" will become detailed authentication which cannot be overruled.

Here is proof from Wahabi authority on Jarh wa't Ta'deel that sayings like "بعضها نكرة" or "رويت عنه من اكبر" are not "JURAH MUFASSAR AND HENCE ARE TO BE REJECTED IF TA'DEEL IS FOUND"

First let's understand the Tabaqat of Ta'deel and Jarh (6 categories in total in Tad'eel, the first 2 of which are the strongest. Whereas in Jarh the last 2 are strongest)

Wahabi Authority Dr Iqbal Ahmed Muhammad Ishaaq in his famous book Jarh wa't Ta'deel says:

Maratib e Tadeel aur In kay Kalmaat (Categories of Ta'deel and their wordings):

In 2nd Martaba he says (A: Among strongest categories) : Yeh hai jiss main Ravi ki Thiqaahat ki Taqeed Tikraar lafzi ya Ma'nwi say ki gai ho jaisay "Thiqa thiqa" "Thiqa Thabit" "Thiqa hujjah" "Thiqa Hafiz" **"THIQA MA'MOON"** waghaira:

Translation in English: In 2nd category (**A: Among strongest categories**) he says: This includes the narrator who being Thiqa is mentioned with repetition of word Thiqa in word and meaning, for example: "Thiqa thiqa" "Thiqa Thabit" "Thiqa hujjah" "Thiqa Hafiz" **"THIQA MA'MOON"** and etc... [Jarh wa't Ta'deel, Page # 223]

Then in third Martaba he also mentions "THIQA" only [ibid]

On the other hand in regards to categories of Jarh he says:

Maratib e Jarh aur in kay Kalmaat (Categories of Jarh and it's wordings):

In 2nd Martaba (A: weak martaba) he says: Yeh hai jo Raavi kay Za'eef aur Mardood honay par Sarahat say dalalat karta hai jaisay "DA'EEF" "la yahtahj bihi" **"LAHU MANAKEER"** "Mudhtarib" [Jarh wa't Ta'deel, Page # 226]

Translation in English: In 2nd category (A: weak category) he says: It is that which proves weakness of narrator or being rejected in clarity. For example (words like) "Da'eef" "La Yahtahj bihi" **"LAHU MAKANEER"** "MUDHTARIB"

Now according to these categories the Ta'deel will supercede because Imam al-Hakim (rah) called Rawh bin Salah as "THIQA MA'MOON" which is amongst top notch authentications whereas all the muhaditheen which wahabi asim showed reached maximum 2nd category in Jarh and 2nd category is among weak Jarh.

According to this usool itself the Ta'deel will supercede.

Dr Iqbal also makes a good chart to explain, he says (brackets are mine):

Jarh Mubham + Ta'deel Mubham = Ta'deel Rajih (Ta'deel supercedes)

Jarh Mufassar + Ta'deel Muffasar = Jarh Rajih (Jarh Supercedes. A: Remember, in our discussion on Rawh bin Salah Jarh is not Mufassar)

Jarh Mubham + Ta'deel Muffasar = Ta'deel Raajih (Ta'deel supercedes. A: hence this hadith is absolutely authentic because Ta'deel is Mufassar whereas Jarh is Mubham on Rawh bin Salah)

Jarh Mufassar + Ta'deel Mubham = Jarh Rajih (Jarh will supercede)

[Jarh wa't Ta'deel, Page # 193]

Now let me clarify the point about Imam al-Hakim (rah) and Imam Ibn Hibban (rah) being Mutasahil (soft), remember Wahabis also misuse this issue hypocritically although for many hadiths which go in their favour they start accepting them even if they are alone in Ta'deel.

Ibn Hibban (rah) mentioning some narrator in his "THIQAAT" is considered Mutasahil if the narrator is considered "MUJHOOL (UNKNOWN)" by all others except by himself, this is not the case with Rawh bin Salah (rah) because he is Ma'roof and "THIQA MA'MOON" Therefore the softness of Ibn Hibban (rah) is not an issue here.

Regarding Imam al-Hakim (rah) then he is amongst the founders of usool in Jarh wa't Ta'deel, and he knew this science even better than Ibn Yunus (Ibn Yunus is not big authority), Ibn Adi (Mutashaddid) and even al-Daraqutni (who did Jarh even on Imam al-Bukhari and Imam al-Adham Abu Hanifa). Al-Dhahabi and others will not

be Hujjah because they came later whereas the Asl (primary) sayings regarding a narrator will have to be checked.

Hence the ilzaam of softness is not applicable on both these great Muhaditheen in this regard, Ibn Hibban (rah) is even called "MUTASHADDID IN JARH AND WHOSOEVER HE AUTHENTICATES THEN HIS AUTHENTICATION IS TO BE ACCEPTED" [See Jarh wa't Ta'deel, Page #

Same book also says: To mention "REASONING" in Jarh wa't Tadeel:

The first qawl is that "TA'DEEL MUBHAM" is "ACCEPTED" but "Jarh Mubham" is not because there are many reasons for Adalat and it is difficult to mention them, however in comparison to this the reasons for Jarh are less and they could be easily mentioned ...This first qawl is considered "RAJIH" and accepted by "MANY SCHOLARS" [Jarh wa't Ta'deel, Page # 184-185]

Thiqa Ma'moon will be counted as "MUFASSAR TA'DEEL" hence it will definitely supercede the Jarh Mubham on Rawh bin Salah (rah) no matter how many Muhaditheen are cleverly quoted by Wahabis.

Now Let us come to hadith of Abu Sa'eed al-Khudri (RA). According to my research this hadith only becomes "HASAN" due to authentication given by Muhaditheen and I do not agree that Atiya al-Awfi could be authenticated even though there are Qarain which prove that there was unjust criticism upon him.

Let's look at Hadith first:

حَدَّثَنَا عَبْدُ اللَّهِ ، حَدَّثَنِي أَبِي، حَدَّثَنَا يَزِيدٌ ، أَنبَانَا فَضِيلُ بْنُ مَرْزُوقٍ ، عَنْ عَطِيَّةِ الْعَوْفِيِّ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ، فَقُلْتُ لِفَضِيلٍ: رَفَعَهُ؟ قَالَ: أَحْسَبُهُ قَدْ رَفَعَهُ، قَالَ: «مَنْ قَالَ حِينَ يَخْرُجُ إِلَى الصَّلَاةِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَبِحَقِّ مَمْشَايَ، فَإِنِّي لَمْ أَخْرُجْ أَشْرَأَ وَلَا بَطْرَأَ، وَلَا رِيَاءَ وَلَا سَمْعَةً، خَرَجْتُ اتِّقَاءَ سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ، أَسْأَلُكَ أَنْ تَنْقِذَنِي مِنَ النَّارِ، وَأَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَكُلَّ اللَّهِ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ، وَأَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ حَتَّى يَفْرَغَ مِنْ صَلَاتِهِ

Translation: It was narrated that Abu Sa'eed Al-Khudri said:

"The Messenger of Allah said: '**Whoever leaves his house for the prayer and says: 'Allahumma inni asa'luka bi-haqqis-sa'ilina 'alaika, wa bi-haqqi mamshaya, fa inni lam akhruj asharan wa la batran, wa la riya'an, wa la sum'atan, kharajtu-ttiqa'a sukhtika wabtigha'a mardatika, as'aluka an tu'idhani minan-nari wa an taghfira li dhunubi, Innahu la yaghfirudh-dhunuba illa Anta. (O Allah, I ask You by the right that those who ask of You have over You,** I ask by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You),' Allah will turn His Face towards him and till he has completed the prayer.

[Musnad Ahmed bin Hanbal (3/399), Published by Dar ul Ihya li Tirath al Arabi, Sunnan Ibn Majah, Book of The Mosques and The Congregations, Chapter: Walking To prayer, Hadith # 778]

It is also narrated by Ibn abi Shaybah in his Musannaf, having Fudhayl bin Marzuq and Atiya al-Awfi in chain, Hadith # 24938

It is also narrated by Ibn Bushraan in his al-Amaali but without Fudhayl bin Marzuq but different narrators i.e. Muhammad bin Fudhayl bin Azwaan and his father who narrate from Atiya al-Awfi. Hadith # 765

And others.

The hadith contains a narrator called "Atiya al Awfi" who is criticized. However very few classical scholars declared this hadith to be weak as compared to overwhelming majority of Muhaditheen who declared it "HASAN"

Important clarification: The authentication of Muhaditheen is upon the Matn and not Atiya al-Awfi. This is a very technical point which might be misunderstood by Wahabis.

Let us first outweigh the Wahabi viewpoint through authentication of Muhaditheen.

Wahabi Asim only quoted 4 Muhaditheen, out of which he showed 2 partially.

1. Imam an-Nawawi (rah) [Note: Wahabi lied that Imam an-Nawawi declared **hadith** from Atiya al-Awfi to be weak. Actually Imam an-Nawawi called the narration from Bilal RA to be "**WEAK HADITH**" and that is a totally different chain not having Atiya, whereas on next one from Atiya he gave Hukm **on narrator Atiya but not on the Hadith itself**. Plus in the footnote of scan shown by Wahabi himself, it proves that Ibn Hajar al-Asqalani declared the hadith to be Hasan and also al-Hafidh has shown strangeness even upon Imam an-Nawawi i.e. why he did not show the hadith from Ibn Majah]

(١) وهو كما قال ، وقد أبعد المصنف رحمه الله ، فالحديث قد رواه ابن ماجه رقم (٧٧٨) في المساجد والجماعات ، وأحد في المسند ٢١/٣ من حديث فضيل بن مرزوق عن عطية بن سعد العوفي عن أبي سعيد الخدري ، وإسناده ضعيف ، وقد حسنه الحافظ في تخريج الأذكار ، ونسبه لأحد وابن ماجه وابن خزيمة في كتاب «التوحيد» وأبي نعيم الأصبهاني ، قال : وفي كتاب الصلاة لأبي نعيم : عن فضيل عن عطية قال : حدثني ... فذكره ، لكن لم يرفعه ، فقد أمن بذلك تدليس عطية العوفي . وقال الحافظ : وقد عجيبت للشيخ - يعني النووي - كيف اقتصر على سوق رواية بلال دون أبي سعيد وعزو رواية أبي سعيد لابن السقي دون ابن ماجه .

— ٢٥ —

I will show translation of al-Hafidh's statement later.

2. Imam al-Busayri (rah) [Note: Even this quote itself gives hint towards authentication on hadith from Ibn Khuzayma]

3. Imam al-Mughlatai al-Hanafi (rah) [Note: Again Wahabi has shown partial translation whereas Imam al-Mughlatai has gone towards authenticating Atiya al-Awfi too. I will shed more light on how al-Kalbi the liar cannot be trusted when he said Atiya gave him Kuniya of Abu Sa'eed. When Kalbi is a liar himself then how can his claim be accepted that Atiya gave him Kuniya of Abu Sa'eed?? Secondely the Jarh on Atiya al Awfi being Shi'ite is also Jarh Mubham as it comes from a NASIBI Jozjani plus being Shia does not make narrator weak according to Usool ul Hadith. Thirdly Atiya has done Sareeh Tahdeeth in narrating this hadith in al-Amali of Ibn Bushran hence even Jarh of Tadlees becomes dubious]

4. Allama Sindi al-Hanafi [Again this quote itself gives hint towards authentication on hadith from Ibn Khuzayma. Plus further explanation by Allama Sindi is refuting Wahabis, because he accepted that "**بِحَقِّ السَّائِلِينَ**" refers to asking for fulfillment of needs and hardships by the means of the

Fadhl, but not an oath]

THIS "RIGHT UPON ALLAH" IS NOT FARDH NOR WAJIB ON HIM, BUT IS RATHER HIS FADHL AS BEAUTIFULLY EXPLAINED BY BIGGER HANAFI FUQAHA LIKE IMAM IBN ABIDEEN ASH-SHAMI]

The Pseudo and disputed upon scholars like Ibn Taymiyyah and Albani are not Hujjah upon us so we throw away their aqwaal.

According to Wahabis Imam al-Mughlatai al-Hanafi (rah) was not a Muhadith and we know for sure that Wahabis hate Ahnaaf fanatically. So they have shown only 2 Muhaditheen mutually agreed upon, whereas yes I being Hanafi accept Imam al-Mughlatai and Allama Sindhi (Allama Sindhi was a very late Muhadith and does not carry a very high rank according to Ahnaaf)

Now as compared to these let us look at classical Muhaditheen who "AUTHENTICATED" this specific report. In Shaa' Allah public will understand the great Usool ul Hadith due to authentication of these Muhaditheen i.e. even if some narrator has Shadeed Jarh upon him, still the hadith can become Authentic due to classification of Muhaditheen.

Remember in the science of Jarh wa't Ta'deel we follow mortal men at first place, hence the whole science is a good innovation upheld by scholars.

Scholars who authenticated this hadith

1. Hafidh Dimiyati in al-Mutajar ar-Rabiy fi Thawaab al-Amal as-Salih, Page # 471-472.
2. Hafidh Abul Hassan al-Maqdisi the Shaykh of Hafidh al-Mundhiri in Targheeb wa Tarheeb 3/273.

3. Hafidh al-Iraqi in Takhreej of Ihya Uloom ud-din by Hujjat ul Islam al-Ghazzali. 1/291

4. Hafidh Ibn Hajr al-Asqalani in Amali al-Adhkaar 1/272

5. Ibn Khuzayma in his "SAHIH" [Note: Ibn Khuzayma presumed all the hadiths which he showed in his Sahih to be absolutely authentic, and Wahabis are themselves very stern in this regard]. Reference: Hafidh al-Busayri in Masabah al-Zajajah 1/99

Remember I am talking about direct Hukm on Hadith not narrator Atiya al Awfi. The Muhaditheen knew very well about Rijaal, so they giving Hukm on Hadith proves their overall understanding of the science of Jarh wa't Ta'deel.

So as compared to Wahabis who quoted some very late scholars, I have relied on classical ones and have not quoted a single Hanafi scholar.

Now when Matn of the hadith is proven, let us come towards the Chain.

There are different chains of this hadith which come from different routes than Fudhayl bin Marzuq, therefore only 1 narrator is Munfarad in the chains and that 1 narrator is Atiya al Awfi. Hence clarification only on that narrator is necessary.

Let us look at another chain which gives Mutabiyat to chain of Ibn Majah and Musnad Ahmed bin Hanbal.

Imam Ibn Bushran narrates this hadith with following chain:

وَأَخْبَرَنَا دَعْلَجُ ثَنَا جَعْفَرُ بْنُ أَحْمَدَ السَّاقَانِيُّ ، ثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ ضُرَيْسٍ ، ثَنَا ابْنُ فَضْلٍ ، ثَنَا أَبِي ، **عَنْ عَطِيَّةَ ، حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ** ، قَالَ : ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا مِنْ رَجُلٍ يَخْرُجُ مِنْ بَيْتِهِ إِلَى الصَّلَاةِ ، فَقَالَ : اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ ، وَبِحَقِّ مَمْشَايَ هَذَا ، لَمْ أَخْرُجْ أَشْرًا ، وَلَا بَطَرًا ، وَلَا رِيَاءً ،

وَلَا سُمْعَةً ، خَرَجْتُ اتِّقَاءَ سَخَطِكَ ، وَابْتِغَاءَ مَرْضَاتِكَ ، وَأَسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ
، وَتَغْفِرَ لِي ذُنُوبِي ، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ، إِلَّا وَكَّلَ بِهِ سَبْعُونَ أَلْفَ مَلَكٍ
" يَسْتَغْفِرُونَ لَهُ ، وَأَقْبَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِوَجْهِهِ حَتَّى يَقْضِيَ صَلَاتَهُ

So only Jarh on Atiya al Awfi is to be tackled with.

There are 3 kinds of accusations on Atiya al Awfi
[Taken from Taqreeb ut Tahdhib of Ibn Hajr al-
Asqalani]

1) He was truthful (Sudooq) but made many mistakes.

2) He was a Shi'ite

3) He was Mudallis.

[Summary presented by Hafidh Ibn Hajr in at-
Taqreeb]

The third one is proven dubious from the chain of
Ibn Bushran as Atiya al Awfi is clearly narrating
with "TAHDEETH (HADASNI)" so now are left the
remaining two accusations.

Before writing more I want to clarify once again
that this hadith only becomes authentic due to

different turaq and also authentication of Muhaditheen as shown above. My motive is not to justify Atiya al Awfi (There is a possibility that lie of al-Kalbi i.e. Atiya al Awfi gave him nickname of Abu Sa'eed, had made Atiya al Awfi to be discredited by Muhaditheen and they went against him vigourasly. Allahu wa Rasuluhu A'lam)

Let us first look at mistake of al-Dhahabi and some other scholars who went to the extent of saying that "THERE IS CONSENSUS OVER HIS WEAKNESS"

Hafidh al-Dhahabi (rah) said:

مجمع على ضعفه

Translation: There is consensus on his weakness [al-Dhahabi in adh-Dhu'afa 1/88]

Ibn Jawzi (rah) has also made such a far fetched claim. Let us first settle the score on "SO CALLED IJMA"

وقال عَبَّاسُ الدُّورِيِّ، عَنْ يَحْيَى بْنِ مَعِينٍ: صَالِح

...

وكان ثقة إن شاء الله، وله أحاديث صالحة، ومن الناس من لا يحتج به

Imam Yahya bin Ma'een said: He is "SALIH"

..

Imam Ibn Sa'd said: He is "THIQA" with the will of Allah and his "HADITHS ARE SALIH" (some) among people are (those) who do not derive proof from him. [Tahdhib ut Tahdheeb (4/205)]

So the Ijma as claimed by al-Dhahabi and some others is proven wrong.

Some people say that Ibn Ma'een calling a narrator as Salih is not a big Ta'deel and the narrator could still be weak in his sight. Although Wahabis are ill in Usool of Jarh wa't Ta'deel, but still there is clear proof from Yahya bin Ma'een where he said: La Ba'sa biha in regards to Atiya and this is "HIGH AUTHENTICATION BY IBN MA'EEN WHICH IS EQUIVILENT TO THIQA IN HIS SIGHT"

This is why at few times Imam al-Haythami said in Majma uz Zawaid:

عطية العوفي، وهو ضعيف، ووثقه ابن معين، وبقية رجاله ثقات

Translation: Atiya al-Awfi, he is weak but "DECLARED THIQA BY IBN MA'EEN" and remaining Rijaal are Thiqaat [Majma uz Zawaid (7/611, Hadith # 12394), Published by Dar ul Fikr, Beirut, Lebanon]

He said at another place:

عطية العوفي، ضعفه جماعة، وثقه ابن معين، وبقية رجاله رجال الصحيح

Translation: Atiya al-Awfi, he is declared weak by group and declared "THIQA BY IBN MA'EEN" and remaining Rijaal are Rijaal of Sahih [Majma uz Zawaid, (8/199, Hadith # 13222), Published by Dar ul Fikr, Beirut, Lebanon]

A group of other Muhaditheen also called him Thiqaa

Imam Ibn Shaheen mentioned him in his al-Thiqaat (Page # 172)

Imam al-Ajli said:

عطية العوفي، كوفي، تابعي ثقة ، وليس بالقوي

Translation: Atiya al-Awfi, Kufi: He is a "THIQA SUCCESSOR" and not strong. [Thiqaat al Ajli (1/336)]

Remember Thiqa is Muffasar Ta'deel according to Usool whereas Laysa bil Qawi is Jarh Mubham. So Ta'deel will supercede.

Imam Abu Bakr al-Bazzar while including him amongst Shi'ites said:

روى عنه جلة الناس

Translation: The greatest of people narrated from him [at-Tahdheeb (7/226)]

This is "SEEGHA OF TA'DEEL" which is equivalent to being Salih ul Hadith, Maqarib ul Hadith and others.

Imam Yahya bin Sa'eed al-Qattan said about Abu Wadak Jubayr bin Nawf: I like him "MORE THAN ATIYA" [At-Tahdheeb 2/60]

This is proof of Maqarnat between two Thiqa narrators

Imam at-Tirmidhi declared many hadiths via the route of Atiya al Awfi to be "HASAN" while Atiya was Munfarad in them. Hence according to Usool clarified by al-Hafidh in Ta'jeel al Munf'ah Page # 153 such a narrator is "SUDOOQ" in sight of Imam at-Tirmidhi.

If Wahabis say that Imam at-Tirmidhi was Mutasahil (as they usually say by misusing Usool) then remember that will be only acceptable if Imam at-Tirmidhi was alone in authenticating Atiya al Awfi.

Regarding him being Mudalis, let's see how this blame was spread.

حدثنا عبد الله ابن أحمد سمعت أبي ذكر عطية العوفي فقال: هو ضعيف الحديث، بلغني أن عطية كان يأتي الكلبي فيأخذ عنه التفسير، وكان يكنيه بأبي سعيد، فيقول: قال أبو سعيد: قال ابن سعيد: قال أبي وكان هشيم يضعف حديث عطية. وحدثنا عبد الله في موضع آخر قال حدثني أبي قال حدثنا أبو أحمد الزبيري، قال سمعت الثوري، قال سمعت الكلبي، قال كناني عطية بأبي سعيد

Translation: Abdullah bin Ahmed narrates that he "HEARD" from his father the mention of Atiya al Awfi. Imam Ahmed said: He is Da'eef in Hadith as "I HAVE KNOWN (FROM SUFYAN ATH-THAWRI)" that Atiya used to come to Al-Kalbi (the famous

liar) and used to derive from him Tafseer and "HE HAD GIVEN HIM KUNIYA OF ABI SA'EED"and used to say Abu Sa'eed said, Ibn Sa'eed said. My father (Imam Ahmed) said: Hasheem used to declare hadiths of Atiya as Weak. Abdullah also narrates from his father who narrates from Abu Ahmed al-Zubayri "THAT HE HEARD ATH-THAWRI SAYING, WHO HEARD AL-KALBI SAYING" that Atiya has kept my Kuniya as Abu Sa'eed [Du'afa al-Uqayli (3/360)]

Now this is where the blame on Atiya al Awfi comes from. The Muhaditheen of past used to do Taqleed of one another which is why they relied on this quote although if we look closely it stands established that al-Kalbi is a liar so how could he be trusted in saying that Atiya had kept his Kuniya as Abu Sa'eed??

This is a big question mark!

Although Ahlus Sunnah strongly refutes Shi'ites but Qur'an tells us to judge with honesty even when we are judging our opponents. So why

should Atiya be called Mudalis and weak because of Liar al-Kalbi's claim??

The claim of later Muhaditheen who called him weak and Mudalis was based on this, so their claims are not independently hujjah and we have to turn towards source. When the source itself proves that Kalbi liar is involved in spreading this rumour then how could Atiya be blamed? Remember professional liars like al-Kalbi were so clever that they even used to deceive genuine Muhaditheen at times.

Ibn Rajb al Hanbli said in regards to this: Kalbi will not be trusted in this narration [Sharh al-Ilal at-Tirmidhi, Page # 271]

Plus the Kuniya of al-Kalbi was "Abu al-Nadhr" not Abu Sa'eed [See Tahdhib ul Kamaal 16/295, also Tahdheeb ut Tahdheeb 5/203, Taqreeb ut Tahdheeb, Narrator # 6678, Lisan ul Meezan 7/364, Du'afa al-Uqayli #1362, al-Dhahbi in Siyar A'lam an Nubala 6/434, Ibn Adi in al-Kamil fi al Du'afa 7/273, and many others]

Al-Kalbi was a Rafidhi liar himself so he tried to misguide people in regards to Atiya al-Awfi in stead.

Regarding Atiya being Shi'ite then let us judge this by putting the blame on Meezan.

Let's first see report via route of Atiya al-Awfi in praise of Shaykhayn (Abu Bakr and Umar Ridhwan Allaho Ajmain)

حَدَّثَنَا عَبْدُ اللَّهِ ، حَدَّثَنِي أَبِي، حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ ، حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ أَبِي خَالِدٍ - عَنْ عَطِيَّةِ الْعَوْفِيِّ ، عَنْ أَبِي سَعِيدٍ الْخَدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَهْلَ عَلِيٍّ لَيُرَاهُمْ مَنْ هُوَ أَسْفَلَ مِنْهُمْ كَمَا يَرَى الْكَوْكَبُ فِي أَفْقِ السَّمَاءِ، «وَإِنْ أَبَا بَكْرٍ وَعُمَرُ لَمِنْهُمْ وَأَنْعَمَا

Translation: Indeed the people in low ranked (Paradise) will see the people of Aliyeen just like we see the shining stars at horizen. Without doubt Abu Bakr and Umar are in them and "GIFTED ONES (WITH HIGHEST PLACE IN JANNAH)"

[Musnad Ahmed bin Hanbal (3/448), Hadith # 11229, Published by Dar ul Ihya li Tirath al Arabi]

Even if we assume that this hadith has Infaraad of Atiya (although it does not) then it proves that had

Atiya been a Shia he would not have proven Shaykhayn to be in Aliyeen because Aliyeen is place of Prophets and highest category of pious people.

Jozjani was a hardcore Nasibi (i.e. those who hate Ahlul Bayt) person and he has called Atiya as "MAIL TOWARDS SHI'ISM" Remember when a Nasibi uses word Mail i.e. inclined then it proves that Atiya was not a Shia because had Atiya been a shia then Jozjani would have strongly made even minor shi'ism in Atiya to be extreme.

So this hadith is itself Hasan as beautifully analysed by Hafidh Ibn Hajr al-Asqalani (rah) and others.

There are also other hadiths narrated from different Sahaba which prove this account. One is from Sayyidna Bilal (RA) but it is severely weak due to Wazi bin Nafi al-Uqayli whereas remaining all Rijaal are relied upon⁵⁹. Another is from Sahabi Abdullah al-Aslami which states:

أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ ، قَالَ : حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الْحَرَّانِيُّ ، قَالَ : حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ يَعْقُوبَ الْأَهْوَازِيُّ الْخَطِيبُ ، قَالَ : حَدَّثَنِي عَبْدُ اللَّهِ الْأَسْلَمِيُّ ، أَنَّ : حَدَّثَنَا جَعْفَرُ بْنُ حَمْدَوَيْهِ ، قَالَ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَشِيدٍ ، قَالَ : حَدَّثَنَا أَبُو عُبَيْدَةَ ، عَنْ الْحَسَنِ ، قَالَ :

⁵⁹ Imam Ibn Sunni in Amal al Yawm wal Laylah, Hadith # 84.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَإِقْبَالِي إِلَيْكَ لَمْ أَقْبَلْ أَشْرًا وَلَا بَطَرًا وَلَا " : رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ كَانَ إِذَا أَتَى الصَّلَاةَ ، قَالَ قَالَ : " مَنْ قَالَهَا أَقْبَلَ اللَّهُ . " رِيَاءً وَلَكِنْ أَقْبَلْتُ ابْتِغَاءَ طَاعَتِكَ ، تَنْزِيهَا عَنْ سَخَطِكَ ، فَأَعْفِرْ لِي ذُنُوبِي ، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ . " بِوَجْهِهِ إِلَيْهِ ، وَحَقَّتْ حَوْلَهُ الْمَلَائِكَةُ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ .

[Narrated by Abi al Hasan al Mahdi, Hadith # 139]

There is Jahalah of Ja'far bin Hamdawiyah in chain otherwise the chain looks ok, Allahu wa Rusuluhu A'lam. Jafar bin Hamdawiya is mentioned in many books but there is no Jarh nor Ta'deel upon him, it cannot be said with certainty that he is "WEAK" nor can it be said that he is "THIQA" but In shaa'Allah Tawtheeq supercedes Jarh according to Usool of Masbat superceding Nafi.

Now when we put all these hadiths together then the hadith of Atiya reaches the stage of "HASAN" without doubt as there could be no impossibility of different turaq to provide Asl for it.

Now my discussion over hadiths is over.

In the final conclusion I would like to present explicit verses of Glorious Qur'an which prove Waseela. The glorious verses are used in conclusion so that people having read this article completely close it after being satisfied from Kalaam of Allah.

Nass from Qur'an # 1 (It was used in previous article too, but Wahabis deny the verse of Qur'an to be applicable in today's time i.e. they do Takdheeb of Qur'an)

Qur'an states:

وما أرسلنا من رسول إلا ليطاع بإذن الله ولو أنهم إذ ظلموا أنفسهم

جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيما

Translation: We sent not the Messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, **come to the Messenger and asked Allah's forgiveness, and the Messenger had (also) asked forgiveness for them,** they would have found Allah indeed Oft-returning, Most Merciful. (Al-Qur'an, Surah an-Nisa, 4:64)

The challenge to Wahabis after we quoted this verse was this:

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The Doctrine of Tawassul In the Light of Qur'an & Sunnah

Qur'an states:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Translation: We sent not the Messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, **come to the Messenger and asked Allah's forgiveness, and the Messenger had (also) asked forgiveness for them**, they would have found Allah indeed Oft-returning, Most Merciful. (Al-Qur'an, Surah an-Nisa, 4:64)

This is a direct Divine order to seek intercession of Prophet Muhammad (Peace be upon him) and this verse is Mutlaq (not restricted to any time). None of the classical commentators of Qur'an said that it only applied to the Physical Hayat (life) of Prophet (Peace be upon him) as falsely asserted by people of Bidah (Salafis/Wahabis/Ghayr Muqalideen/Quranites/Najdis/Khawarij/Takfiri etc...). Before citing many commentaries of Qur'an we would like to present a logical rhetoric question and then provide an answer:

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Hence to make an "AAM (GENERAL)" hukm of Qur'an into "KHAAS (SPECIFIC)" the Wahabis should bring forward a "Qati'i" Nass from Prophet (Peace be upon him) where he said: This verse cannot be applicable on Muslims who come after him.

For example let us teach Wahabis what Nass is, and how we have a Nass that Tawassul through Prophet (Peace be upon him) is an ongoing process.

Explanation # 1

As we know Qur'an is best Sharh of Qur'an, so let's understand 4:64 from another beautiful verse of Qur'an al Kareem:

Qur'an states:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Translation: And We have not sent you, [O Muhammad Peace be upon you], except as a mercy to the worlds. [21:107]

Remember "Aalameen" refers to all times, all places, and all creations as Allah is Rab ul Aalameen too. Wahabi Baatil ta'weel is just like someone saying that Allah was Rab only during tenure of Sahaba and not anymore (Naudhobillah). So O Wahabis, O ye who cater Bughz for on-going quality of Sayyidna Muhammad (Salallahu alaihi wasalam), do you claim to deny Prophet to be Rehmat al lil Alameen? Do you believe that his status was only holy during his tenure? Have you become like Qadiyanis who say that Prophet is dead and new Prophetic Rahmah had come (Naudhobillah). Worry about your ruined state then, you Wahabiyyah, you Parvaizes, you Qur'anites (and your offshoots like Tawhidi Jamaat, Jamaat al Muslimeen and bandwagon who also deny Waseela).

For absolute clarity scroll up and read the hadith of Uthman bin Hunaif (RA) i.e. Hadith # (A) yet again, it uses the word "NABI AR-RAHMAH" which proves the hadith to be applicable in all times as well. If Wahabis say his Waseela was time bound then they would do Takdheeb of Qur'an yet again and this time of 21:107.

Hence 4:64 is valid for all times till we meet the Lord Almighty, and even then the Muslims shall be blessed with Istighatha and Shaf'at

of Sayyid al Mursaleen, Khatam an Nabiyeen wa Rahmat al lil Aalameen (Salallaho alaihi wa aalihi wasalam) and that will be Shaf'at al Kubra.

Explanation # 2

Qur'an states: It is He who has sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to **purify them**, and to teach them the **Scripture and wisdom**, though heretofore they were indeed in manifest error (62:2)

So who is Prophet reciting verses upon? Who is Prophet Purifying? Who is Prophet teaching Hikmah? The Wahabi would abruptly say only Sahaba. But here is a shocker to Wahabism right from the next verse which states:

وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Translation: Along with others of them **"WHO HAVE NOT YET JOINED THEM"** He is the Mighty, the Wise. (62:3)

It now stands proven from the Nass of Qur'an that Prophet (Peace be upon him) still teaches all those things to Ummah and the Faydh from Prophet (Peace be upon him) is continuous. Hence to make 4:64 Khaas (i.e. limited to Dhahiri life of Prophet) is a Takdheeb of Qur'an done by Wahabis.

Wahabi might assume that we interpreted 62:3 ourselves. So here is another shocker to Wahabism.

The Leader of Mufasireen i.e. Imam Ibn Jarir at-Tabri (rah) explains this ayah as:

قال ابن زيد، في قول الله عز وجل: { وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ } قال: هؤلاء كل من كان بعد النبي صلى الله عليه وسلم إلى يوم القيامة، كل من دخل في الإسلام من العرب والعجم.

Translation: Ibn Zayd (ra) said about the verse of Quran {Along with others of them who have not yet joined them} It refers to **"All"** those people who after the Prophet (Peace be upon him) shall keep on entering Islam till the day of judgment, this includes both the Arab and foreigners [Tafsir at-Tabri, Volume No. 7, Page No. 83: Dar al Fikr Beirut, Lebanon]

Wahabis can misuse some Tafaseer that Prophet taught others by sending messengers/letters or that later people till today learn from books or Sunnah which is passed on. This interpretation is valid indeed and we Ahlus Sunnah unlike Wahabis do not deny any of the valid interpretations. However not only this interpretation was used by Mufasireen. The interpretation that Prophet (Peace be upon him) himself teaches and purifies is the best commentary and does absolute justice to the explicit wording of this verse, plus it is proven from many Mufasireen such as Ra'ees ul Mufasiroon, Ibn Jarir at-Tabri (rah) and others.

Only a Mulhid would deny the ongoing Faydh of Prophet (Peace be upon him) both through his Dhaat and also through his Sunnah.

Explanation # 3

The Wahabi while denying 4:64 said something which itself destroys their stance. Here is screenshot of Asim's false Taweel but we thank him because Allah made him use Qur'an in our favour. Indeed Allah is the best of planners.

Asim said:

This understanding is against the understandings of Sahaba and Tabiyeen, for example the very Next verse says [004:065] "But no! by your Lord! they do not believe (in reality) **until they make you a judge of that which has become a matter of disagreement** among them, and then do not find any straightness in their hearts as to what you have decided and submit with entire submission."

How many times these people take their disputes to the grave of Prophet (peace be upon him) and have made him (s.a.w) a judge? And how many times did our beloved and honored Prophet (peace be upon him) decide who is right and who is wrong? So, when it comes to asking help from dead they use the Quranic verse no. 64 but when it comes to making him judge i.e the very next verse 65. They do interpretation of the verse.

Wallahi 4:65 is also refuting Wahabis and they are not realizing because Prophet (Peace be upon him) is a judge for all Muslims in all times, whosoever denies his Hakmiyat is a kafir.

Plus the absurd Ta'weel of Asim i.e. how many times we Ahlus Sunnah take our disputes to his grave is also a Baatil Qiyaas because:

a) Alhamdulillah we Ahlus Sunnah do take our disputes to the grave of Prophet (Peace be upon him) and ask him for guidance. This is Haqq as it was established from Sahih Athar of Malik al Dar (RA) mentioned above, plus many other proofs like that of Sa'eed bin Musayb (rah) who heard Adhaan from the grave and he followed the Prophet in order to find out the timing of prayers, these and many such proofs are Daal over it.

b) Secondly, we do not have to visit the grave all the times because Prophet (Peace be upon him) himself guides and keeps us on track provided we love him and follow his Sunnah. Again read Qur'an 62:2-3

c) According to Baatil Qiyaas of Wahabis, a poor Muslim who is not capable of doing Hajj or visiting the grave of Prophet (Peace be upon him), he/she can never be closer to Allah and his Apostle (Peace be upon him).

d) If Wahabis say that guidance only comes through books (as most sub-continental wahabis also deny Taqleed), then tell me how many times have the Wahabis read "ALL THE BOOKS OF HADITH" in their lives in order to make such big claims? I have undeniable proofs that Wahabis are ignorant of even Qur'an let alone so many books written over hadith. Once a Wahabi called me bad names for giving the title "Rauf ur Raheem" to Prophet (Peace be upon him) but when I showed him the verse he was dumbstruck.

Explanation # 4

Now let me destroy asim along with Ibn Abdul Hadi the fanatical student of Ibn Taymiyyah. Asim quoted him as:

Imam Ibn Abdul Hadi(704 h-744h) said

من فهم هذا من سلف الأمة وأئمة الإسلام، فاذا ذكر لنا عن رجل واحد من الصحابة أو التابعين أو تابعي التابعين أو الأئمة الأربعة أو غيرهم من الأئمة وأهل الحديث والتفسير أنه فهم العموم بالمعنى الذي ذكرته أو عمل به وأرشد إليه. فدعواك على العلماء بطريق العموم وهذا الفهم دعوى باطلة

Who from the Salaf of this ummah and scholars of Islam understood this meaning? Show us the meaning of generality you have taken from this verse from only one sahaba, tabiveen. Taba Tabiveen or four Imams (Abu Hanifa, Maalik, Shafiee, Ahmad) or others from the people of hadith or Tafseer? or he practiced on it (as you mentioned), or guided towards it (like the way you explained). Your claim that all the scholars took its generality is a false claim[as-Sarim al-Munki fe Radd al-Subki page 321]

Look at the birth and death date of Ibn Abdul Hadi i.e. 704h- 744h

This challenge of Ibn Abdul Hadi was worthless and he had just gone bonkers in saying bad to real "Shaykh ul Islam" Taqi ud-din as-Subki (Rahimahullah) because Wahabis at times themselves accept that as-Subki was a great scholar. Hence Ibn Abdul hadi was just giving a baseless challenge.

Ok if Wahabis say that Imam as-Subki (Rahimahullah) was a Mushrik and Bida'ee (Naudhobillah) as he emphatically proved Istighatha and Tawassul in his marvelous book called Shifa us Siquam, then allow me to make Ibn Abdul Hadi shiver and quake in his grave through other scholars who came prior to Ibn Abdul Hadi.

Imam an-Nawawi (Rahimahullah) born in 631 AH - died in 676 AH i.e. even before Ibn Abdul Hadi was born.

He says regarding 4:64

ثم يرجع إلى موقفه الاول قبالة وجه رسول الله صلى الله عليه وسلم ويتوسل به في حق نفسه ويستشفع به إلى ربه سبحانه وتعالى ومناحسن ما يقول ما حكاه الماوردي والقاضي أبو الطيب وسائر أصحابنا عن العتبي مستحسنين له قال (كنت جالسا عند قبر رسول الله صلى الله عليه وسلم فجاء أعرابي فقال السلام عليك يا رسول الله سمعت الله يقول (ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله توابا رحيمًا) وقد جئتك مستغفرا من ذنبي مستشفعا بك إلى ربي

Translation: (The pilgrim) should turn towards the face of the Messenger of Allah (صلى الله عليه وسلم) and make him a means (*tawassul*) for the sake of himself and also seek his intercession (*shafa'at*) towards reaching God. In this regard **"THE BEST OF SAYINGS"** is the Hikayat of Imam al-Marwadi (rah) and Qadhi Abu at-Tayb (rah) and **"ALL MY OTHER ASHAAB (COMPANIONS) also narrate it by considering it HASAN/RECOMMENDED/ADMIRABLE (مستحسنين له)" the narration of Utbi"** i.e. A Bedouin who visited the Prophet's grave and sat beside it said: Peace unto you O Messenger of Allah, I have heard Allah has said: *Had they, when they had wronged themselves, come to you and asked Allah's forgiveness and the Apostle had asked forgiveness for them, they would certainly have found Allah Most-Propitious, Most-Merciful. (Holy Qur'an 4: 64).* Therefore, I have come to you for forgiveness of my sins and seeking your intercession with

Allah [**Imam an-Nawawi in Al-Majmu', Volume No. 8, Page No. 274**]

Ibn Abdul Hadi's challenge stands destroyed as he asked for even "1 PROOF" from scholars of hadith. This is why Ahlus Sunnah did not pay much attention to bad mouthing Ibn Abdul Hadi al-Lunatic when he "assumed" to have refuted Shaykh ul Islam al-Subki (rah). Ibn Abdul Hadi only proved himself to be a fanatic lover of Ibn Taymiyyah but not lover of Prophet (Peace be upon him).

Coming back to Qur'an 4:64. I know Wahabi got into authenticity of the report from Utbi (we had already clarified in the first article that glaring proofs for us come from many other authentic hadiths which have been established above yet again as you can see so to target report from Utbi was just firing arrows in the air by Wahabi).

The point however is that Imam an-Nawawi (rah) took it as proof and called it "ADMIRED AND RECOMMENDED"

Now let me put a double edged sword on Wahabi Asim as he also tried to say that verse is about Munafiqeen only and cannot apply on others.

Simple Answer # 1

Let's understand 4:64 from 63:5 i.e. Tafsir of Qur'an from Qur'an again.

Qur'an states:

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

Translation: And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance. [63:5]

Wahabis go through same guilt trip which is why they also deny the procedure told in this verse. The Munafiqoon rejected the order of Allah and thus became hypocrites, this however does not mean that Muslims who follow Allah's order would turn hypocrites too (Naudhobillah). Wahabis are really stupid to make such a baatil Taweel.

Wahabis love to misuse the next verse in Surah Munafiqoon which states:

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Translation: It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.[63:6]

I have seen Wahabis jumping with joy after using 63:6 and they boastfully say: Look, Look Allah does not even listen to Prophet

(Peace be upon him). The Wahabis with their innate hatred for Prophet (Peace be upon him) just like Abdullah bin Ubai (Lanat Ullah) the leader of Munafiqoon are to be taught some basic Tafsir lessons.

Some unaware Sunnis do get confused by this trickery of Wahabis i.e. 4:64 is regarding Munafiqoon and so is 63:5, hence those deriving proof from these verses are Munafiqoon themselves (Naudhobillah). Not only is this Ta'weel of Wahabis absurd but it is also highly disrespectful to Qur'an.

Actually it was Muslim Sahaba who asked the Munafiqoon to take the procedure, but Munafiqoon like Wahabis "TURNED THEIR FACES AWAY IN ARROGANCE"

Hence after this arrogance and disrespect to Prophet (Peace be upon him), Allah azza Wajjal's Wrath comes into action and Allah is so strict that he does not even listen to His Prophet in regards to those who degrade His beloved. Remember the Munafiqoon believed in Allah and also **claimed** to have believed in Prophethood (Please note that Qur'an 63:1 does nafi of their belief in Prophethood even if they claimed to have said so), so why was Allah so strict upon Munafiqoon even though they claimed to have believed in Allah?? The answer is that Jews are more cursed than Christians because the former used to disrespect Prophets even though the latter did more explicit shirk.

Wahabis never tell the public that disrespecting Prophets is an unforgiveable sin which is on par with the unforgiveable sin of associating Partners with Allah. Rather there is no Hadd

punishment on Christians or Hindus who do Shirk but if they disrespect the Prophet then there is Hadd punishment upon them.

Now let's see how Wahabis are comparable to Abdullah bin Ubai the leader of Munafiqoon.

It states in Tafsir Ibn Kathir in regards to 63:5-6

يقول تعالى مخبراً عن المنافقين عليهم لعائن الله: أنهم { وَإِذَا قِيلَ لَهُم تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ } أي: صدوا وأعرضوا { عما قيل لهم؛ استكباراً عن ذلك، واحتقاراً لما قيل لهم، ولهذا قال تعالى: { وَرَأَيْتُهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

Allah the Exalted states about the hypocrites, may Allah curse them, (And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads,) **meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allah the Exalted said** (and you would see them turning away their faces in pride.)

ثم جازاهم على ذلك، فقال تعالى: { سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ } كما قال في سورة براءة، وقد تقدم الكلام على ذلك، وإيراد الأحاديث المروية هنالك.

Allah punished them for this behavior, saying, (It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, **Allah guides not the people who are the rebellious.**) As Allah said in Surat Bara'ah, and a discussion preceded there, and here we will present some of the Hadiths reported that are related to it.

وقد ذكر غير واحد من السلف: أن هذا السياق كله نزل في عبد الله بن أبي ابن سلول؛ كما سنورده قريباً إن شاء الله تعالى، وبه الثقة وعليه التكلان. وقد قال محمد بن إسحاق في السيرة: ولما قدم رسول الله صلى الله عليه وسلم المدينة، يعني: مرجعه من أحد، وكان عبد الله بن أبي ابن سلول كما حدثني ابن شهاب الزهري له مقام يقومه كل جمعة، لا ينكر شرفاً له من نفسه ومن قومه، وكان فيهم شريفاً، إذا جلس النبي صلى الله عليه وسلم يوم الجمعة وهو يخطب الناس، قام فقال: أيها الناس هذا رسول الله صلى الله عليه وسلم بين أظهركم، أكرمكم الله به، وأعزكم به، فأنصروه وعززوه، واسمعوا له وأطيعوا، ثم يجلس، حتى إذا صنع يوم أحد ما صنع، يعني: مرجعه بتلث الجيش، ورجع الناس، قام يفعل ذلك كما كان يفعله، فأخذ المسلمون بثيابه من نواحيه، وقالوا: اجلس، أي عدو الله لست لذلك بأهل، وقد صنعت ما صنعت، فخرج يتخطى رقاب الناس، وهو يقول: والله لكأنما قلت بجرأ، أن قمت أشدد أمره، فلقية رجال من الأنصار بباب المسجد، فقالوا: ويلك مالك؟ قال: قمت أشدد أمره، فوثب علي رجال من أصحابه يجذبونني ويعنفونني، لكأنما قلت بجرأ، أن قمت أشدد أمره.

قالوا: ويلك ارجع يستغفر لك رسول الله صلى الله عليه وسلم فقال: والله ما أبتغي أن يستغفر لي. وقال قتادة والسدي: أنزلت هذه الآية في عبد الله بن أبي

Several of the Salaf mentioned that this entire passage was revealed in the case of `Abdullah bin Ubay bin Salul, as we will soon mention, Allah willing and our trust and reliance are on Him. In his book, As-Sirah, Muhammad bin Ishaq said, "After the battle of Uhud ended, the Prophet returned to Al-Madinah. `Abdullah bin Ubay bin Salul -- as Ibn Shihab narrated to me -- would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet would sit on the Minbar, just before he delivered the Jumu`ah Khutbah to the people. `Abdullah bin Ubay would say, `O people! This is the Messenger of Allah with you. Allah has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uhud, even after he did what he did, that is, returning to Al-Madinah with a third of the army, he stood up to say the same words. **But the Muslims held on to his clothes and said to him, `Sit down, O enemy of Allah! You are not worthy to stand after you did what you did.'** `Abdullah went out of the Masjid crossing people's lines and saying, `By Allah, it is as if I said something awful when I wanted to support him.' Some men from Al-Ansar met him at the gate of the Masjid and asked him what happened. He said, `I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, **`Woe to you! Go back so that Allah's Messenger asks Allah to forgive you.'** He said, **`By Allah, I do not wish that he ask Allah to forgive me.'**" Qatadah and As-Suddi said, "This Ayah was revealed about `Abdullah bin Ubay.

[Tafsir Ibn Kathir under 63:5-6]

It is now clear that Abdullah bin Ubai denied to come to the Prophet and had become proud whereas Sahaba had approved of taking Waseela through Prophet (Peace be upon him). Hence we Muslims should follow Qur'an and the procedure upheld by Sahaba.

Now let us look at the highly disrespectful statement of Abdullah bin Ubai in regards to Sayyidna Muhammad (Salallahu alaihi wasalam) and also Sahaba.

O Allah I ask for your forgiveness even for quoting this following passage, but I am only showing it to refute the haters of your beloved.

وقال يونس بن بكير، عن ابن إسحاق: حدثني محمد بن يحيى بن حبان وعبد الله بن أبي بكر وعاصم بن عمر بن قتادة في قصة بني المصطلق: فبينما رسول الله صلى الله عليه وسلم مقيم هناك، اقتتل على الماء جهجاه بن سعيد الغفاري، وكان أجيراً لعمر بن الخطاب، ازدحما على الماء فاقتتلا، فقال سنان: يا معشر الأنصار وقال: وسنان بن وبر، قال ابن إسحاق: فحدثني محمد بن يحيى بن حبان قال الجهجاه: يا معشر المهاجرين وزيد بن أرقم ونفر من الأنصار عند عبد الله بن أبي، فلما سمعها قال: قد ثاورونا في بلادنا، والله ما مثلنا وجلايب قريش هذه إلا كما قال القائل: سَمَنَ كَلْبُكَ يَأْكُلُكَ، والله لئن رجعنا إلى المدينة، ليخرجن الأعز منها الأذل، ثم أقبل على من عنده من قومه وقال: ما صنعتُم بأنفسكم؟ أحللتُموهم بلادكم، وقاسمتُموهم أموالكم، أما والله لو كففتُم عنهم، لتحولوا عنكم من بلادكم إلى غيرها، فسمعها زيد بن أرقم رضي الله عنه، فذهب بها إلى رسول الله صلى الله عليه وسلم - وهو غليم - عنده عمر بن الخطاب رضي الله عنه، فكيف إذا " فأخبره الخبر، فقال عمر رضي الله عنه: يا رسول الله مر بعباد بن بشر فليضرب عنقه، قال رسول الله صلى الله عليه وسلم تحدث الناس يا عمر أن محمداً يقتل أصحابه؟ لا، ولكن ناد يا عمر الرحيل

Muhammad bin Ishaq said that Muhammad bin Yahya bin Hibban, `Abdullah bin Abi Bakr and `Asim bin `Umar bin Qatadah narrated to him the story of Bani Al-Mustaliq. They said that while the Messenger of Allah was in that area, Jahjah bin Sa`id Al-Ghifari, a hired hand for `Umar, and Sinan bin Wabr fought over the water source. Sinan called out, "O Ansar", while Al-Jahjah called, "O Muhajirin!" **Zayd bin Arqam and several Ansar men were sitting with `Abdullah bin Ubay bin Salul at that time. When `Abdullah heard what happened, he said, "They are bothering us in our land. By Allah, the parable of us and these foolish Quraysh men, is the parable that goes, 'Feed your dog until it becomes strong, and it will eat you.' By Allah, when we go back to Al-Madinah, the most mighty will expel the weak from it."** He then addressed his people who were sitting with him, saying to them, "What have you done to yourselves You let them settle in your land and shared your wealth with them. By Allah, if you abandon them, they will have to move to another area other than yours." Zayd bin Arqam heard these words and conveyed them to Allah's Messenger . Zayd was a young boy then. `Umar bin Al-Khattab was with the Messenger and he said, "O Allah's Messenger! Order `Abbad bin Bishr to cut off his head at his neck." The Prophet replied: What if people started saying that Muhammad kills his companions, O `Umar No. [Tafsir Ibn Kathir, ibid]

There are also other wordings narrated by Abdullah bin Ubai which are even more vulgar and I feel shy to quote them. Now this is the reasoning why Allah revealed 63:6 and no matter even the Prophet asks for forgiveness of such insulters of Prophet but Allah will not forgive them.

Remember the Prophet is sent as Mercy to the worlds (see Quran 21:107), whereas Allah is not only Ar-Rahman and Ar-Raheem but is also Al-Qahaar and Al-Jabaar. Allah is not shy in exposing the Munafiqoon whereas Prophet

due to his quality of being Rehmat al lil Alameen used to be lenient even with Munafiqoon. This is a proof against Anti Islamic propagandists who spread propaganda about our noble Prophet that he was barbaric in nature (Naudhobillah). We know from undeniable proofs that Prophet even forgave people who threw garbage on him (ALLAH HU AKBAR), Prophet even forgave people who said bad to him on his face. This however is Ikhtiyar of Prophet who is sent as Sharih (law giver) and he can forgive whosoever he wishes, but we on the other hand should not tolerate the degraders of Anbiya.

Simple Answer # 2 (From Hafidh Ibn Kathir)

This time I will not use the report from Utbi which Hafidh Ibn Kathir (rah) used showed as valid Tafsir, but rather I shall use Ibn Kathir's own wording "PRIOR TO THAT" which proves that verse (4:64) is Mutlaq and not time bound.

Imam Ibn Kathir (rah) said under 4:64

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ { الْآيَةُ، يرشد تعالى العصاة والمذنبين إذا وقع منهم الخطأ والعصيان أن يأتوا إلى الرسول صلى الله عليه وسلم، فيستغفروا الله عنده، ويسألوه أن يستغفر لهم، فإنهم إذا فعلوا ذلك، تاب الله عليهم، ورحمهم، وغفر لهم، ولهذا قال: { لَوْ جَدُّوا اللَّهَ تَوَّابًا رَحِيمًا

Translation: {When they were unjust to themselves} **This ayah directs the sinners and evildoers, when they commit errors and mistakes, to come to the Messenger ,** so that they ask Allah for forgiveness in his presence and ask him to supplicate to Allah to forgive them. **If they do this, Allah will forgive them and award them His mercy and pardon. This is why**

Allah said: {They would have found Allah indeed Oft-returning, Most Merciful.}

- End Quote from Tafsir al Qur'an al Azeem under 4:64

Now after saying this, Ibn Kathir mentions narration of Utbi as Valid Tafsir of 4:64. Our point this time is based on the "above Qawl of Hafidh Ibn Kathir (rah)" where he has without doubt made this verse "APPLICABLE UPON ALL SINNERS AND EVIL DOERS" now either Wahabis should claim themselves to be infallibles in order to exclude themselves from the Hukm of this verse, or they have to call themselves as Munafiqeen because Munafiqeen were the ones who denied to follow this procedure.

In both cases Wahabis stand proven as utterly misguided.

Secondly, if our Istadlal makes us Munafiq then what would Wahabis say of Hafidh Ibn Kathir (rah) who himself said: **If they do this, Allah will forgive them and award them His mercy and pardon. This is why Allah said:** {They would have found Allah indeed Oft-returning, Most Merciful.}...???

This proves that Ibn Kathir was not referring it to Munafiqeen only but rather all people. The difference is simple to understand and let me put it forth once again (as Wahabis have poor comprehension skills)

a) Munafiqoon denied the procedure

b) According to Ibn Kathir and Ahlus Sunnah, following the procedure will make Allah shower mercy and pardon upon us.

I have concluded my essay on Qur'an 4:64 with Sharh of Qur'an from Qur'an, with Tafsir from classical scholars, by destroying the challenge of Ibn Abdul Hadi and also by proving Wahabis wrong logically.

Qur'anic Nass # 2

Let us look at second Nass from Qur'an which we did not use in our previous article.

Qur'an states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ
لَعَلَّكُمْ تُفْلِحُونَ

Translation: O ye who believe! Do your duty to Allah, **SEEK THE MEANS OF APPROACH UNTO HIM**, and strive with might and main in his cause: that ye may prosper. [5:35]

This is again categorical Nass of Qur'an to take Waseela towards Allah. In this regard all 4 ways are accepted i.e.

1. Waseela through the Sublime names of Allah azza Wajjal, like for example saying O Allah for the sake of your Genorosity or Your Rahmah grant me this.

2. Waseela through the personalities of Prophets/Saliheen, whether alive or passed. This is Waseela through their virteous personalities which remain holy irrespective of times. Example of this type of Waseela is to say wordings like: O Allah, I ask you through the intercession of your loved ones especially Sayyidna Muhammad (Salallaho alaihi wasalam), grant me my desire.

Or calling out Prophets and Saliheen directly with "NADA" with firm intention that we ask them to "MAKE DUA TO ALLAH" believing only Allah to be Qadir and Fa'el.

3. Waseela through our good deeds, like it is mentioned in hadith of cave in Bukhari where 3 persons asked Allah through their good deeds.

4. Waseela through Ka'ba, Arsh, and Sha'ir Allah as proven from deep understanding of Qur'an and Sunnah. For example saying: O Allah for the sanctity of Ka'ba grant me this, O Lord of Arsh grant me this.

Wahabis accept 1 and 3 but have problems with 2 and 4. In rejection of point 2 the wahabis are so ignorant that they accept Waseela of Mafdhool (point 3) but not of Afdhal (point 2).

Mafdhool = Lower in rank than Afdhal.

Wahabis say that Waseela of our good deeds is allowed but not through the Dhaat of Sayyidna Muhammad (Peace be upon him).

From such statements of Wahabis a stinky smell of Bughz for Anbiya is clearly evident. Their baatil Tawhid which comes in such fashion could be called Tawhid of Yuhud but not Tawhid of Muslims.

Let us destroy Wahabim from Sharh of Qur'an from Qur'an yet again.

Qur'an states:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

Translation: While Allah created you and that which you do [37:96]

This verse proves that our "ACTIONS ARE ALSO CREATED"

But now let's see what Qur'an states about human beings:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Translation: We have certainly created man in the best of stature [95:4]

Hence Qur'an proves us to be Ahsani Taqweem. It is universally accepted that we are "Ashraf ul Makhlooqat"

Now O Wahabis, both our actions and our existence are "CREATIONS OF ALLAH" hence even Waseela through our good deeds remains a Waseela through Ghayr Ullah (other than Allah).

Things do not just stop here. The Wahabis in their ignorance say that no classical scholar used 5:35 as proof over Waseela and the word Waseela only means "seeking Qurbah i.e. closeness" to Allah (of course we do not deny that closeness to Allah is sought through Asma ul Husna, Prophets/Saliheen, Sha'ir Allah and good doods)

Here is bonecrushing proof from Ibn Muflih al Hanbli who in reference to 5:35 says:

ويجوزُ التَّوسُّلُ بِصَالِحٍ، وَقِيلَ: يَسْتَحَبُّ، قَالَ أَحْمَدُ فِي مَنْسَكِهِ الَّذِي كَتَبَهُ لِلْمَرْوَذِيِّ: إِنَّهُ يُتَوَسَّلُ
بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَعَائِهِ، وَجَزَمَ بِهِ فِي «الْمُسْتَوْعِبِ» وَغَيْرِهِ، وَجَعَلَهَا شَيْخُنَا
كَمَسْأَلَةِ الْيَمِينِ بِهِ، قَالَ: وَالتَّوَسُّلُ بِالْإِيمَانِ بِهِ، وَطَاعَتِهِ، وَمَحَبَّتِهِ، وَالصَّلَاةِ، وَالسَّلَامِ عَلَيْهِ، صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبَدْعَائِهِ وَشَفَاعَتِهِ، وَنَحْوِهِ مِمَّا هُوَ مِنْ فَعْلِهِ وَأَفْعَالِ الْعِبَادِ الْمَأْمُورِ بِهَا فِي حَقِّهِ
مَشْرُوعٌ (ع)، وَهُوَ مِنَ الْوَسِيلَةِ الْمَأْمُورِ بِهَا فِي قَوْلِهِ تَعَالَى: {اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

*Translation: And intercession through the righteous is "PERMITTED" and It is said: It is "RECOMMENDED".
Imam Ahmed bin Hanbal (rah) said in his Mansak which is written by al-Marwadhi:*

*He sought intercession "THROUGH THE PROPHET PEACE BE UPON HIM" in his supplications, which is also "AFFIRMED" in <<Al-Mastoo'b>> and others. Our Shaykh agreed with this matter and said: The tawassul is with belief in him [i.e. the Messenger of Allah], his obedience, and his love [was salat us-salam alayhi - sal Allahu alayhi wasallam] and "BY HIS SUPPLICATION **AND INTERCESSION**" and (his nahw) from what he can do and the actions of the appointed servants by which its reality is legislated [Having evidences in the Shari'ah] and it is from the Waseelah which Allah has ordained in His saying { Do your duty to Allah, **"SEEK THE MEANS OF APPROACH UNTO HIM"**}*

[Al-Furuh by Ibn Muflih al-Hanbli (2/159)]

Note: Ibn Taymiyyah was amongst Shuyukh of Imam Ibn Muflih (rah). I have also seen a revolutionary quote in al-Bidayah wan Nihayah of Ibn Kathir (rah) where he proved that Ibn Taymiyyah had accepted Tawassul through Prophet (Peace be upon him). Due to such conspiracies regarding Ibn Taymiyyah and books like Sarim al Maslool written by Ibn Taymiyyah, many scholars thought that Ibn Taymiyyah had repented from his disrespectful statements. Hafidh Ibn Hajr al-Asqalani (rah) even quotes testimony from many scholars and Judges of Egypt that Ibn Taymiyyah had written with his own hand writing that he had become an Ash'ari and left literal interpretations. This however does not mean that

scholars also affirmed his disrespect in court of Prophet (Peace be upon him) as wrongly perceived by Salafis.

Please note at the wonderful practice of Imam Ahmed bin Hanbal (rah). It now stands proven that all kinds of Tawassul through Prophet (Peace be upon him) are praiseworthy provided one believes that Prophet is a distributor whereas Allah is the bestower.

Here is proof that Prophet Muhammad (Peace be upon him) is superior to all creations and hence his Waseela is also most superior. Before seeing the proofs let's look at the pathetic aqida of Salih Munajjid Wahabi of Islamqa website:

He made the worst statement mixed with truth and falsehood in order to reduce the status of Prophet (Peace be upon him). He said and I quote:

There is a great deal of evidence about the virtues and unique characteristics of the Prophet (peace and blessings of Allaah be upon him), **but as far as we know there is no text that clearly states that the Prophet (peace and blessings of Allaah be upon him) is the best of creation.** What has been narrated is that he (peace and blessings of Allaah be upon him) is the best of mankind and the leader of the sons of Adam...

End Quote -

Then he contradicted himself after showing a hadith about Prophet (Peace be upon him) being "LEADER OF ALL SONS OF ADAM", here is how he contradicts:

Salih Munajjid said: The **scholars understood** from this text and others

which speak of the virtues of our Prophet (peace and blessings of Allaah be upon him) **that he is the best of Allaah's creation.**

Al-Nawawi (may Allaah have mercy on him) said in *Sharh Saheeh Muslim*:

This hadeeth indicates that he (peace and blessings of Allaah be upon him) **is superior to all of creation, because the view of Ahl al-Sunnah is that humans are better than the angels,** and he (peace and blessings of Allaah be upon him) is superior to humans and others.

End Quote.

He being short sighted and having short term memory loss contradicted himself yet again towards the end of Fatwa and gave false interpretations to imply that "ONE SHOULD NOT CALL HIM BEST OF CREATION"

See: Islamqa website Fatwa # 97384

AstaghfirUllah! Shame on you Salih Munajjad, literally shame on you and your whole ilk. What kind of a scholar are you that you try to confuse people even on a simple and fundamental fact i.e. Prophet is indeed Best of creation. Do you claim to know more than scholars like Imam an-Nawawi (rah) and many others as you yourself accepted that "SCHOLARS UNDERSTOOD" from Qur'an and Sunnah that Prophet is "BEST OF CREATION"

Qur'an states:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Translation: (And) lo! those who believe and do good works **are the best of created beings.** [98:7]

So shame on you again Salih Munajjad. The Prophet (Peace be upon him) is called as "FIRST MUSLIM IN QUR'AN (See: 6:163, 39:12)" therefore he stands proven as Best of Creation right from the Nass of Qur'an. Also Prophet having "TREMENDOUS NATURE" (See: 68:4) " so how dare you say that there is no clear text which says Prophet (Peace be upon him) is best of Creation.

Qur'an states about Adam (alayh salam) whose leader and Master is Muhammad (Peace be upon him) without any shadow of doubt (If you deny then you deny the miracoulous journey of Isra wal Mi'raj where our Prophet led all Prophets in prayer in Masjid ul Aqsa):

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Translation: Behold, thy Lord said to the angels: **"I WILL CREATE A VICEGERENT (KHALIFA) ON EARTH"** They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." [2:30]

Allah's Khalifa is best of creation especially Prophets, and among Prophets indeed Sayyid al Mursaleen, Khatam an Nabiyeen Sayyidna wa Mawlana Muhammad (Salallahu alaihi wasalam) is at top.

Then Allah says:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

Translation: And [mention] when We said to the angels, "PROSTRATE BEFORE ADAM"; so they prostrated, "EXCEPT FOR IBLEES." He refused and was arrogant and became of the disbelievers. [2:34]

Why did Iblees whom you follow deny prostrating? Here is his reasoning mentioned in Qur'an and he used reasoning like you!!

Qur'an states:

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

Translation: [Allah] said, "What prevented you from prostrating when I commanded you?" **[Satan] said, "I am better than him. You created me from fire and created him from clay."** [7:12]

Creation of Mankind from clay by itself makes him superior to all especially the creation of Ruh and body of Sayyidna Muhammad (Salallahu alaihi wasalam).

Stop this Satanic following Mr Salih Munajjad and have some shame.

I have just used 7 verses yet to reveal your ignorance in Qur'an let alone hadith.

Do you know of Sahih hadiths which prove Hurmah of ordinary Mo'min let alone Prophets is superior than that of Ka'ba.

The Mujjasim Ibn Abi al Izz whose so called Sharh of Fiqh ul Akbar Wahabis try to spread, he was actually imprisoned for denying the

title "BEST OF CREATION" for our beloved Prophet. [See: *Inba' al-Ghumr* (1:258-260) by Ibn Hajar]

Ahlus Sunnah throws away the absurd fatwa of Salih Munajjad in this regard and we follow classical scholarship. I have no doubt in my mind that Salih Munajjad is a Kharji who just reads Qur'an but it does not go beyond his throat.

Even the beautiful name "Muhammad" by itself proves him greatest of all creations.

Word Muhammad has come from word "HAMD" i.e. one whose immense praise is done. Hence everytime the word Muhammad is mentioned in Qur'an the Lughwi translation of it has to be taken along.

Do you know word Muhammad is extracted from Allah's name Mahmud (See Tafsir Ibn Kathir under 94:4. Note: The Wahabis in English version of Tafsir Ibn Kathir have removed the whole commentary under this verse due to their Bughz for Prophet Peace be upon him)

I would like to conclude by using verse 94:4 itself. It is one of the shortest and yet most comprehensive verses on the superior most qualities of Prophet Muhammad (Peace be upon him)

Qur'an states:

وَرَفَعْنَا لَكَ ذِكْرَكَ

Translation: And (I ALLAH) exalted your fame for you. [94:4]

Allah raises the fame of Sayyid ul Khalq, Ashraf ul Mursaleen, whereas you Wahabis try to reduce his fame. Indeed you are in war and competition with Allah Who has

actually given Maqam al Mahmud to Prophet!! And on that day you would be trying to run here and there and Prophet will In shaa'Allah say to likes of you: You denied me to be Best of creation then go get Shaf'aat from someone else.

Qur'anic Nass # 3

أَكَاْنَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِדْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُّبِينٌ

Qur'an states: **Is it a matter of wonderment to men** that We have sent Our inspiration to a man from among themselves?- that he should **warn mankind** (of their danger), and give the good news to the Believers that **they have before their Lord the lofty rank of truth.** (But) say the Unbelievers: "This is indeed an evident sorcerer!" [Yusuf Ali Translation of 10:2]

This verse is Mutlaq i.e. it starts with wording " **أَكَاْنَ لِلنَّاسِ** " referring to whole Mankind and also Prophet (Peace be upon him) being sent as a Warner to whole of mankind because verse says " **أَنْذِرِ النَّاسَ وَبَشِّرِ** "

Before I cite Authentic Tafsir of this verse proving that " **قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ** " refers to contineous Waseela of Prophet (Peace be upon him), please look at the deception of Muhsin/Hilali who cleverly picked out one meaning from books of Tafsir and ignored the strongest meaning of this wording.

They translated it as: Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad SAW) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of Allah and in His Prophet Muhammad SAW) **that they shall have with their Lord the rewards of their good deeds?"** (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad SAW and the Quran)! [10:2]

Shame on you Muhsin/Hilali. The red highlighted part is a Tahreef in translating Qur'an even if they relied on a weak opinion of Tafsir. On top of that they deleted the proper translation completely (hence they cannot get away even with excuse of relying on certain books)

Muhsin Khan/Hilali falsely translated this verse because it is proving Waseela.

Let us see what " **قَدَّمَ صِدْقٍ عِنْدَ رَبِّهِمْ** " means in light of Muhaditheen and Mufasireen.

Imam al-Bukhari (rah) in his Sahih Bukhari, yes you heard it right, Imam al-Bukhari (rah) in his Sahih Bukhari mentions tafsir of these words as:

قال زيد بن أسلم: {أن لهم قدم صدق} 2/ : محمد صلى الله عليه وسلم، وقال مجاهد: خير

Translation: Zaid bin Aslam said: {**They have before their Lord the lofty rank of truth**}: This is Muhammad Salallahu alaihi wasalam, and Mujahid said: Khayr (good deeds) [Sahih Bukhari, Kitab at-

Tafseer, Chapter of Tafsir of Surah Yunus, Right in the beginning]

The first Tafsir shown by Imam al-Bukhari (rah) is the truth because it is in correspondence to context of verse which is talking about Sayyidna Muhammad (Peace be upon him).

Here is direct proof from Mufasireen that this lofty rank of truth "BEFORE LORD" is Waseela of Muhammad (Salallaho alaihi wasalam)

Imam al-Qurtubi (rah) after mentioning many Tafaseer says:

هو محمد صلى الله عليه وسلم؛ فإنه شفيع مطاع يتقدمهم؛ كما قال: " أنا فرطكم على الحوض " وقد سئل صلى الله عليه وسلم فقال: " هي شفاعتي **توسّلون بي إلى ربكم** "

Translation: "It is Muhammad (*Peace and Blessings be upon him*), **for he is an intercessor** whom the people obey and who precedes them, just as he said: I will be your scout at the Pond (*ana faratukum `ala al-hawd*). And he was asked about its meaning and said: **It is my intercession, for you to use me as a**

means to your Lord (*hiya shafa`ati tawassaluna bi ila rabbikum*)."

[Tafsir al Qurtubi under 2:10]

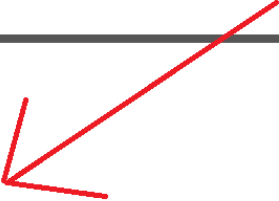
Yes, it also refers to his intercession on Day of Rising no doubt. But remember intercession of Prophet (Peace be upon him) is proven in all conditions i.e. whether before his creation as proven from Sahih hadith of Maysra al Fajr (RA) and Umar bin Khattab (RA). Intercession during his life as proven from many hadiths of intercession present in Bukhari where Sahaba used to come to him for Istisqa prayer and many other matters. Intercession after his Dhahiri passing away as proven from both Marfu and Mawquf hadiths of Uthman bin Hunayf (RA), the Sahih athar of Malik al Dar (RA), also from Aisha (RA), from Ibn Mas'ud (RA) and many other Sahaba and Tabiyeen. And finally his Shaf'at al Kubra (Supreme most intercession) which is reserved for Muslims on day of Judgment, which he shall do from his Maqam al Mahmud.

Qur'anic Nass # 4

Qur'an states: And when there comes to them a Book from Allah, confirming what is with them,- **although from old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognised**, they refuse to believe in it but the curse of Allah is on those without Faith. (2:89)

In this regard Asim Muhtadi tried to become a Mufasir himself by rejecting "OVERWHELMING TAFASEER"

Asim while trying to refute our article himself quoted our statement as:



If some people have problem with authenticity of these high ranking Tafaseer then they should move directly to the hadith section below where Tawassul has been proven from irrefutable proofs mentioned in Sahih ahadith.

OUR RESPONSE

Again Imam Qurtubi is quoting an athar and surprisingly the scan they have presented states in the footnotes that "Mentioned by alHakim 2/263, alWahidi in Asbaab al-Nuzool page 25-26 and in al-Waseet 1/173. The chain contains Abdul Malik bin Haroon, Regarding him adDahabee said in Talkhees alMustadrak Rejected haalik.

So Mr. Asim who did you try to fool that you had refuted our article of ahlus-sunna.com? We already know that Wahabis pick up on the "OVERWHELMING BOOKS OF TAFASEER" and try to become self proclaimed Mufasireen and Muhaditheen by denying the Jamm-e-Ghafeer of Mufasireen.

Anyways we had already said and let me quote again: If some people have problem with authenticity of these high ranking Tafaseer then they should move directly to the hadith section below where Tawassul has been proven from irrefutable proofs mentioned in Sahih ahadith.

So, Mr. Asim Muftadi, you have just blacked pages with absurd replies and going off tangents.

We Ahlus Sunnah will stick to Aqwaal of overwhelming Mufasireen in this regard, including Hafidh Ibn Kathir (rah). We strongly believe with certainty that classical Mufasireen knew Qur'an better than Wahabis. Wahabis are totally ignorant in Ilm of Tafseer. When majority of Mufasireen quote a similar Tafsir under same verse then it proves by itself that they consider it a "STRONG OPINION" and weakness in chain has absolutely no effect. The Ilm of Tafseer has principles different than that of Jarh wa't Ta'deel at many times. The Wahabis mix the Uloom together due to their ignorance.

For example in Tarikh even weak Aqwaal could be used if they have come "FROM MANY" and this incident of Jews taking Waseela of Prophet (Peace be upon him) will come under category of Tareekhi reference and therefore is "ABSOLUTELY AUTHENTIC EVEN IF SOME CHAINS HAVE WEAKNESS"

However one point of Wahabi in regards to Imam al-Hakim (rah) is worthy of refuting.

Asim quoted the Mujasmi Wahabi Salih Ibn Uthaymeen saying:

Now below is the Reply which is taken from the Book “Hazihi Mafahimuna” by Shaykh Salih Al Shaykh **صالح بن عبد العزيز بن محمد آل الشيخ** in Refutation of the book of Muhammad ibn 'Alawi Al-Maliki **"مفاهيم يجب أن تصحح"**

Shaykh Salih replied

وقد أخرجه الحاكم في "المستدرک" (263/2)، والبيهقي في "دلائل النبوة" (76/2) من طريق عبد الملك بن هارون بن عنترة عن أبيه عن جده عن سعيد بن جبیر عن ابن عباس من كلامه. وقال الحاكم بعد ذكره الحديث: (أدت الضرورة إلى إخراجہ في التفسير وهو غریب) اه، قال الذهبي في "تلخيصه": (قلت لا ضرورة في ذلك، فعبد الملك متروك هالك) اه وذكر السيوطي في "الدر المنثور" أن إسناده ضعيف

This was narrated by Al-Hakim in his “Mustadrak” v 2 p 263 and Al-Bayhaqi in his “Dalail un Nubuwwah” v 2 p 76 from the Route Abdul Malik Bin Haroon bin Antrah from his Father from His grand father from Saeed bin Jubair from Ibne Abbas... Al-Hakim said after narrating this Hadith: **“There is a need of quoting it in (books of) Tafsir and it is Gharib.”** Hafidh Ad Dahabi said in his “Talkhis”: **“I say: There is no such need because (the narrator) AbdulMalik is Matruk Halik (abandoned destroyed)”** and Hafidh As-Suyuti mentioned in "Dur ul Manthur" and weakened this narration, **(end)**

Salih Ibn Uthaymeen is under the feet of genuine Ahlus Sunnah scholars and he has no worth at all when he derives rulings. We do not give 2 cents about Mujasmi Salih bin Uthaymeen.

The quote of Imam al-Hakim (rah) is indeed beautiful and proves that he was not only a Muhadith but also a Mufasir. Imam al-Dhahabi (rah) no matter how great knowledge he had but he cannot match Imam al Hakim (rah) in laying forward the Usool of Deen.

Imam al-Dhahabi (rah) had become extra strict against Imam al-Hakim (rah) and we ask Allah to forgive him for that. al-Dhahabi (rah) although refuted Ibn Taymiyyah and at many times he held aqaid which are considered "SHIRK AL AKBAR" according to Wahabis. But we agree that he had spent time with Ibn Taymiyyah al-Mujasmi and had some influences. Shaykh ul Islam as-Subki (rah) has refuted Imam al-Dhahabi in this regard and proven that Imam al-Dhahabi had a bias against some Ash'aira and Sufis.

Here let me give one example from al-Dhahabi (rah) which Wahabis would consider as "SHIRK AL AKBAR" remember after seeing such proofs the Wahabis make a 180 degree turn and start saying: No, No, we do not consider such things as Shirk (although to Awaam un naas the Wahabi literature and Dawah is filled with fatwas of shirk on practices such as the following):

قال عبدالله بن أحمد: رأيت أبي يأخذ شعرة من شعر النبي، صلى الله عليه وسلم، فيضعها على فيه يقبلها. وأحسب أنني رأيته يضعها على عينه، ويغمسها في الماء ويشربه يستشفى به.

ورأيته أخذ قصعة النبي، صلى الله عليه وسلم فغسلها في حب الماء، ثم شرب فيها ورأيته يشرب من ماء زمزم يستشفى به، ويمسح به يديه ووجهه.

قلت: أين المتنطع المنكر على أحمد، وقد ثبت أن عبدالله سأل أباه عن يلمس رمانة منبر النبي، صلى الله عليه وسلم، ويمس الحجرة النبوية، فقال: لا أرى بذلك بأساً. أعاذنا الله وإياكم من رأي الخوارج ومن البدع

Translation: Abdullah Ibn Ahmed (rah) narrates: "I saw my father (Imam Ahmed) take the hair of Prophet (Peace be upon him), put it on his mouth, and kiss it. I believe I saw him put it on his eyes. He also dipped it in water and drank the water to "OBTAIN CURE FROM IT". I saw him take the Prophet's bowl (qas'a), wash it in water, and drink from it. I saw him drink Zamzam water in order to seek cure with it, and he wiped his hands and face with it." I (al-Dhahabi) now ask: "WHERE IS THE MUNKAR OF IMAM AHMED NOW? (i.e. Munkareen would be jeleous to know about such things which Imam Ahmed did) It is also authentically established (وقد ثبت) that 'AbdUllah (rah) asked his father about those who touch the pommel of the Prophet's pulpit and touch the wall of the Prophet's room (in order to obtain barakah), and he said: "I DO NOT SEE ANY HARM IN IT" May Allah protect us and you from the "OPINION OF THE KHAWARIJ" and from innovations! [Al-Dhahabi, Siyar A'lam al-Nubala' (9:457)]

I will not let Wahabis turn blind eye to even a single statement in above quote. Look especially the part about "TOUCHING THE WALL OF PROPHET'S ROOM"

Now that is worshiping idols according to Wahabi logic because "WALL OF PROPHET'S ROOM" has stones so why seek Barakah from stones? The Wahabi understanding is pathetic because Barakah is through the relics of Prophet not the stones themselves.

Here is another verdict of Imam al-Dhahabi (rah) in regards to "SAJDA TO GRAVE OF PROPHET"

لَا سُجُودَ عِبَادَةٍ كَمَا قَدْ سَجَدَ إِخْوَةُ يُوسُفَ - عَلَيْهِ السَّلَامُ - لِيُوسُفَ. وَكَذَلِكَ الْقَوْلُ فِي سُجُودِ الْمُسْلِمِ لِقَبْرِ النَّبِيِّ عَلَى سَبِيلِ التَّعْظِيمِ وَالتَّبَجِيلِ لَا يُكْفَرُ بِهِ أَصْلًا بَلْ يَكُونُ عَاصِيًا فَلْيُعَرَّفْ أَنَّ هَذَا مِنْهُيَّ عَنْهُ، وَكَذَلِكَ الصَّلَاةُ إِلَى الْقَبْرِ

Translation: The prostration done to Yusuf (a.s) by his brothers (and family) was "NOT PROSTRATION OF WORSHIP" (Therefore) the prostration of a Muslim to the grave of the Prophet is for the intention of respect (Tazeem) and reverence. "One is "NOT" doing Kufr because of it whatsoever (la yukaffaru aslan)" but he is being disobedient [to the Prophet's injunction to the Companions]. Let him therefore be informed that this is forbidden. Similarly in the case of one who offers Salaat towards the grave." [Imam Dhahabi in Mu`jam al-Shuyukh, Volume No.1, Page No. 45]

No Kufr whatsoever says Imam al-Dhahabi (rah) whereas Wahabis even consider mere touching or kissing of grave as "SHIRK" Please remember that there is a huge difference between Sajda and merely touching or kissing the grave.

Same Imam al-Dhahabi (rah) explained an Athar from Ibn Umar (RA) which wahabis grossly misuse:

أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْمَنَعَمِ، غَيْرَ مَرَّةٍ، أَنَا أَبُو جَعْفَرٍ الصَّيْدِلَانِي - كِتَابَةً - أَنَا أَبُو عَلِيٍّ الْحَدَّادُ - حُضُورًا - أَنَا أَبُو نُعَيْمٍ الْحَافِظُ، . نَا عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، ثَنَا مُحَمَّدُ بْنُ عَاصِمٍ، نَا أَبُو أُسَامَةَ عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَكْرَهُ مَسَّ قَبْرِ النَّبِيِّ

قُلْتُ: كَرَهُ ذَلِكَ لِأَنَّهُ رَأَى إِسَاءَةً أَدَبٍ. وَقَدْ سُئِلَ أَحْمَدُ بْنُ حَنْبَلٍ عَنْ مَسِّ الْقَبْرِ النَّبَوِيِّ وَتَقْبِيلِهِ فَلَمْ يَرِ بِذَلِكَ بَأْسًا، رَوَاهُ عَنْهُ وَلَدُهُ عَبْدُ اللَّهِ بْنُ أَحْمَدَ. فَإِنْ قِيلَ: فَهَلَّا فَعَلَ ذَلِكَ الصَّحَابَةُ؟ قِيلَ: لِأَنَّهُمْ عَائِنُوهُ حَيًّا وَتَمَلَّوْا بِهِ وَقَبَّلُوا يَدَهُ وَكَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ وَاقْتَسَمُوا شَعْرَةَ الْمُطَهَّرِ يَوْمَ الْحَجِّ الْأَكْبَرِ، وَكَانَ إِذَا تَنَحَّاهُ لَا تَكَادُ نَخَامَتُهُ تَقَعُ إِلَّا فِي يَدِ رَجُلٍ فَيَدْلِكُ بِهَا وَجْهَهُ، وَنَحْنُ فَلَمَّا لَمْ يَصُحْ لَنَا مِثْلُ هَذَا النَّصِيْبِ الْأَوْفَرِ تَرَامَيْنَا عَلَى قَبْرِهِ بِالْإِلْتِرَامِ وَالتَّبَجِيلِ وَالِاسْتِلَامِ وَالتَّقْبِيلِ، أَلَا تَرَى كَيْفَ فَعَلَ ثَابِتُ الْبُنَانِيِّ، كَانَ يَقْبَلُ يَدَ أَنَسِ بْنِ مَالِكٍ وَيَضَعُهَا عَلَى وَجْهِهِ وَيَقُولُ: يَدُ مَسَّتْ يَدَ رَسُولِ اللَّهِ. وَهَذِهِ الْأُمُورُ لَا يُحَرِّكُهَا مِنَ الْمُسْلِمِ إِلَّا قَرْطُ حُبِّهِ لِلنَّبِيِّ، إِذْ هُوَ مَأْمُورٌ بِأَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَشَدَّ مِنْ حُبِّهِ لِنَفْسِهِ

وَوَلَدِهِ وَالنَّاسَ أَجْمَعِينَ، وَمِنْ أَمْوَالِهِ وَمِنْ الْجَنَّةِ وَحُورِهَا، بَلْ خَلَقَ مِنَ الْمُؤْمِنِينَ يَحُبُّونَ أَبَا بَكْرٍ وَعُمَرَ أَكْثَرَ مِنْ حُبِّ أَنْفُسِهِمْ

Translation: Ibn Umar (RA) "DISLIKED" touching the grave of Prophet (Peace be upon him)

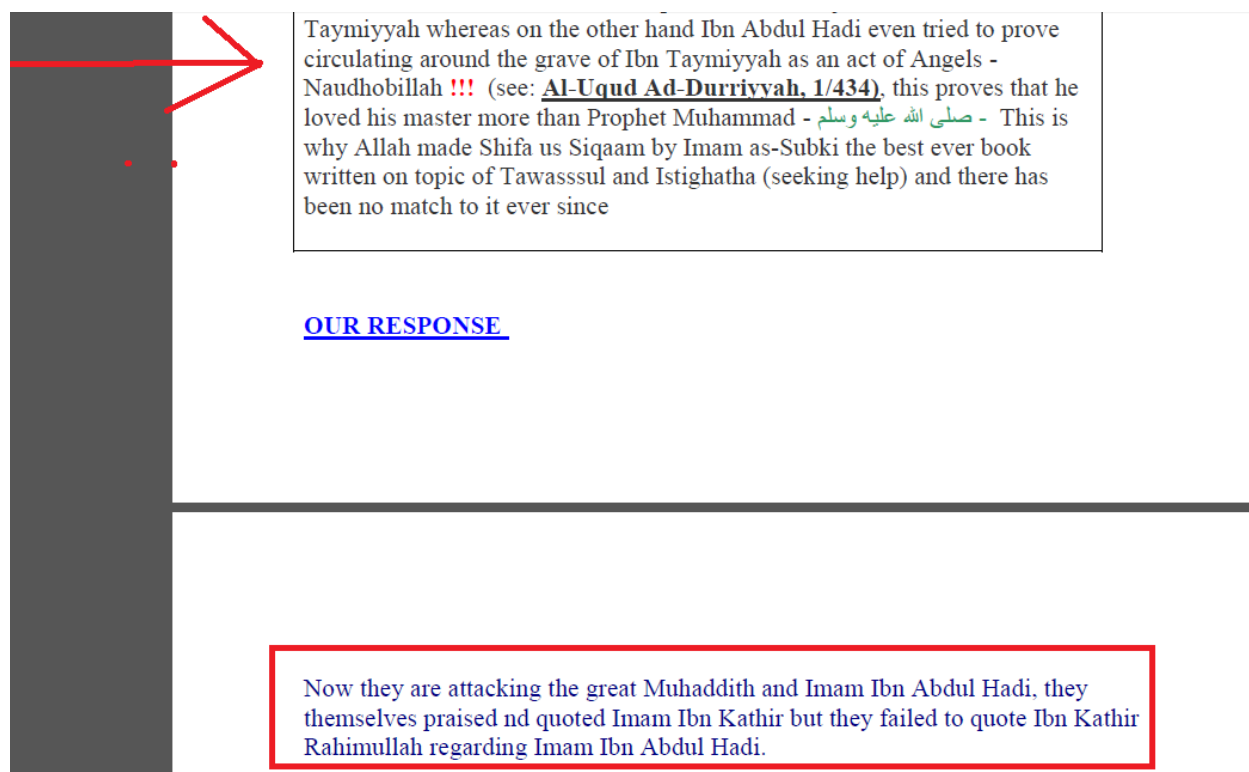
I (al-Dhahabi) say: He considered that disliked as he saw it to be "AGAINST ADAB (MANNERS)" **and (indeed) Imam Ahmed bin Hanbal (rah) was asked about touching the grave of Prophet "AND KISSING IT" he said: I do not see "ANY HARM IN THAT"** this was narrated from him by his son Abdullah bin Ahmed. If it is asked: "Why did the Companions not do this?" We (Imam Ahmad) reply: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. **Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it.** Do you not see what Thabit al-Bunani (رضي الله تعالى عنه) did when he kissed the hand of Anas ibn Malik (رضي الله تعالى عنه) and placed it on his face saying: "This is the hand that touched the hand of the Messenger of Allah (صلى الله عليه وآله وسلم)"? Muslims are not moved to these matters except by their excessive love for the Prophet (صلى الله عليه وآله وسلم), as they are ordered to love Allah (سبحانه و تعالى) and the Prophet (صلى الله عليه وآله وسلم) more than their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr (رضي الله تعالى عنه) and 'Umar (رضي الله تعالى عنه) more than themselves. [al-Dhahabi in Mu'jam al Shuyukh (1/45)]

There are many more Nusoos in Qur'an which establish Waseela but I am mentioning 4 this time due to brevity issue.

I would like to come towards extreme blunders of Mu'tadi Asim and his Wahabi bandwagon in regards to Aqwaal of scholars.

Blunder # 1 (Blind following of Ibn Taymiyyah Mujasmi and Ibn Abdul Hadi his fanatic student)

Asim Muftadi went bizzerk when we refuted fanatic Ibn Abdul Hadi. Here is screenshot.



Taymiyyah whereas on the other hand Ibn Abdul Hadi even tried to prove circulating around the grave of Ibn Taymiyyah as an act of Angels - Naudhobillah !!! (see: [Al-Uqud Ad-Durriyyah, 1/434](#)), this proves that he loved his master more than Prophet Muhammad - صلى الله عليه وسلم - This is why Allah made Shifa us Siqaam by Imam as-Subki the best ever book written on topic of Tawasssul and Istighatha (seeking help) and there has been no match to it ever since

[OUR RESPONSE](#)

Now they are attacking the great Muhaddith and Imam Ibn Abdul Hadi, they themselves praised and quoted Imam Ibn Kathir but they failed to quote Ibn Kathir Rahimullah regarding Imam Ibn Abdul Hadi.

Please note that Asim Muftadi completely ignored the proof from same Ibn Abdul Hadi who tried to say as if Angels circulate around grave of Ibn Taymiyyah (ASTAGHFIRULLAH !!!).

Asim why did you ignore that and went towards quoting Ibn Kathir? First answer us do you worship Ibn Taymiyyah like Ibn Abdul Hadi did in fanaticism? Do you consider Tawaaf of grave of Ibn Taymiyyah to be valid? Thirdly how did this lunatic and fanatic Ibn Abdul Hadi get to know that

Angels circulate Ibn Taymiyyah's grave. Did he see Angels, did he claim to have Ilm ul Ghayb??

I am going to dissect Ibn Abdul Hadi now and your Taqleed of even Ibn Kathir (rah) is not going to work. Who says Ibn Kathir or Ibn Nasirudin ad-Damishqi cannot err in their judgements? I can destroy you from Ibn Nasirudin ad-Dimishqi on issue of Mawlid itself as he wrote a whole book on Mawlid and praised it, even Ibn Kathir praised Mawlid in emphatic terms but unlike you who goes off tangents by quoting "FABRICATED" quote from al Bidayah wal Nihayah in regards to Yazeed Lanti (your Ameer ul Mo'mineen) I do not go off tangents like you often do.

Now here is operation of Ibn Abdul Hadi from his own wordings which will be tied around your neck

Ibn Abdul Hadi in fanatic love of Ibn Taymiyyah said in his pathetic book "Al-Uqud ad-Durriyyah:

فلذاك أصبح للبرية قدوة ... في العصر إذ هو فيه قطب مفرد

Translation: "He (Ibn Taymiyyah) has become an example for mankind in our times, **"FOR HE IS THE SINGLE QUTUB"** (Al-Uqud ad-Durriyyah Volume # 1, Page # 463)

O Wahabis, do you accept the term "AQTAAB" for even genuine Awliya let alone the Mujasmi Ibn Taymiyyah ?? !!

Ibn Abdul Hadi exaggerates even more by saying:

فمن كان قطب الكون في حال عصره ... سواه ومن قد فاز بالبدلية

Translation: "**Who other than him is the Qutub of the universe in his time, It is he who attained the station of the Abdal"** (Al-Uqud ad-Durriyyah Volume # 1, Page # 486)

Qutb of universe and station of Abdal?? Ibn Abdul Hadi is making Ibn Taymiyyah into a superman according to Wahabis.

Things do not just stop here, the fanatic Ibn Abdul Hadi says:

قطب الحقائق حاروا في فضائله ... أهل التصوف اصحاب الرياضات

Translation: "**He is the Qutub of all realities; the people of tasawwuf and spiritual training are amazed by him**" (Al-Uqud ad-Durriyyah Volume # 1, Page # 491)

Qutb of all Haqaiq? The Wahabis call it Bidah and SHirk to give such a title even to Ghawth al Azam Shaykh Abdul Qadir al Jilani (Rahimahullah) but this fanatic Ibn Abdul Hadi justified them for Mujasmi Ibn Taymiyyah!! Shame on you and your masters whom you blindly follow!

Now let me refute another fanatic student of Ibn Taymiyyah along i.e. Ibn Qayyim who went to the extent of proving "ILM UL GHAYB FOR IBN TAYMIYYAH" .. Wahabis where will you run now?

ومن تجربات السالكين التي جربوها فألفوها صحيحة : أن من أدام يا حي يا قيوم لا إله إلا أنت أورثه ذلك حياة القلب والعقل وكان شيخ " الإسلام ابن تيمية قدس الله روحه شديد اللهج بها جدا وقال لي يوما : لهذين الاسمين وهما الحي القيوم تأثير عظيم في حياة القلب وكان يشير إلى أنهما الاسم الأعظم وسمعه يقول : من واطب على أربعين مرة كل يوم بين سنة الفجر وصلاة الفجر يا حي يا قيوم لا إله إلا أنت برحمتك أستغيث حصلت له حياة القلب ولم يمض قلبه " . اهـ

Translation: Ibn Qayyim says about one of the awrad Ibn Taymiyyah tried, and repeated daily (Madarij As-Salikin, 1/448):

"Among the tried awrad (mujarrabat) which the spiritual travelers have tried and found to work: he who addicts himself to saying 'Ya Hayy Ya Qayyum, La Ilaha Illa Anta' his heart and mind will become alive. Shaykhul Islam Ibn Taymiyyah was very attached to repeating this dhikr, and said about it: 'the Divine names Hayy and Qayyum have a strong spiritual effect on the heart' and he would say that they are the Ismul A'atham (the Supreme Name). I heard Ibn Taymiyyah also say: 'he who recites Ya Hayy Ya Qayyum i seek aid in your mercy 40 times between the Sunnah of Fajr and its Fard, his heart will stay alive (spiritually) and not die"

O Wahabis can you prove this "TRIED WIRD" of Ibn Taymiyyah from Sahih hadiths?? Ibn Qayyim his loyal student proves beyond doubt that Ibn Taymiyyah was very attached to repeating this Dhikr. He also mentions that whosoever recites "YA HAYY YA QAYYUM" 40 times between the Sunnah of Fajr and it's fard then his heart will stay alive and not die. Wahabis could you please show me the Authentic hadith which says so?? Ibn Taymiyyah is proven as Muftadi directly by Ibn Qayyim according to Wahabi logic.

Here is bonecrushing proof that Ibn Qayyim tried to assert that Ibn Taymiyyah knew Ilm ul Ghayb:

: قول ابن القيم في كتابه [مدارج السالكين 510/2] متحدثا عن فراسة ابن تيمية رحمه الله ما نصه

ولقد شاهدت من فراسة [شيخ الاسلام ابن تيمية رحمه الله] [أموار عجيبة ، وما لم أشاهده منها أعظم وأعظم ، أخبرني (اي ابن تيمية) أصحابه بدخول التتار الشام سنة تسع وتسعين وستمائة ، وأن جيوش المسلمين تكسر ، وأن دمشق لا يكون بها قتل عام ولا سبي عام ، وأن كلب الجيش وحدته في الأموال ، وهذا قبل أن يهجم التتار بالحركة ! ثم أخبرني (اي ابن تيمية) الناس والأمراء سنة اثنتين وسبعمائة لما تحرك التتار وقصدوا الشام : أن الدائرة والهزيمة عليهم ، وأن الظفر والنصر للمسلمين

وأقسم على ذلك أكثر من سبعين يمينا . فيقال له : قل إن شاء الله . فيقول {ابن تيميه} :- إن شاء الله تحقيقا لا تعليقاً وسمعتَه يقول ذلك .

قال (اي ابن تيميه) : فلما أكثرُوا علي قلت : لا تكثرُوا ، كتب الله تعالى في اللوح المحفوظ أنهم مهزومون في هذه الكرة وأن النصر لجيوش الإسلام !

Translation: Ibn Qayyim says in Madarij As-Salikeen, 2/510:

"I have seen some of the **Firasah (spiritual visions) of Ibn Taymiyyah** which made me wonder, **while that which I havent seen is even greater!** Ibn Taymiyyah informed his companions that the Tatars would enter the Levant (Sham) **in the year 699 AH**, and that they would defeat the Islamic armies, and that no killing or enslavement would occur in Damascus; **he said all this before the Tatar armies even moved!** He also informed the people and the princes in the year 702 AH, when the Tatar army was headed for Damascus, that the Tatar army will be defeated, and victory will be for the Muslims, **he swore by Allah 70 times that this would happen, people around him told him to say 'insha'a Allah', and he would say Allah will make this happen certainly**, so when they criticized him for that, he said ■

'Allah has written in the Lawh Al-Mahfuth (Preserved Tablet) that they will be defeated and that victory is for the Muslims!'

This is really classic. Look how Ibn Taymiyyah denies to say In shaa'Allah as he claimed to have known what was written in "LAWH AL MAHFOOZ" ... Wahabis make your fatwa guns ready on Ibn Taymiyyah to call him Kaafir. You deny that Prophet had knowledge of Lawh al Mahfooz, Naudhobillah but your guru

Ibn Qayyim tied to prove it for Ibn Taymiyyah and Ibn Taymiyyah also boasted about it.

This is why Ahlus Sunnah say to Wahabis: Do not mess with us or we will crush you through knowledge.

Asim said:

We are not shocked after seeing the so called "ahlus sunna" website's false accusation against Imam Ibn Abdul Hadi because it is their old habbit to defame great Imams. Why these people accused Imam Ibn Abdul Hadi? That is because he thrashed their arguments by saying

O Mr Asim, what did you just do? Now I will tell your reality to the world!

My dear fellow Muslims and readers, this person Asim had declared Imam Shams ud din al-Ramli (Rahimahullah) the great Shafi'i jurist as "MUSHRIK" Here is the proof:



Asim said: I have "ALREADY" declared the 10th century scholar RAMLI to be a Mushrik :)

Asim also said the following:



First he sets the title of thread as: RAMLI Imam of Sufis "A MUSHRIK" if he died on same.

He then says: he was "PAKKA MUSHRIK (PAKKA IS URDU WORD WHICH MEANS hardcore)" I have no doubt in this.

He says yet again: RAMLI IS AGAINST QURAN SUNNAH AND SAHABA AND IJMA YES i openly say he was mushrik if he died on same creed.

Asim did it ring some bells how we Ahlus Sunnah made you rub your nose and repent on your Baatil Takfir on a great Sunni scholar Imam Shams ud din al-Ramli ash-Shafi'i (Rahimahullah)?

I know you did not repent properly because soon you also declared Imam al-Qastallani (rah) to be "NON-MUHADITH AND MISGUIDED" as well just because he did Istighatha from Prophet while being in Makkah.

Should I show proof from his al-Muwahib al Laduniya again about his direct Istighatha from Prophet??

Blunder # 2 (Blind following of Ibn Taymiyyah Mujasmi and Ibn Abdul Hadi his fanatic student in calling a report weak)

Mr Asim Muftadi and his Wahabi bandwagon relied on Mujasmi Ibn Taymiyyah and Ibn Abdul Hadi (The Fanatic) blindly to call the absolutely Sahih report of Imam Malik's Tawassul!

Here is screenshot of Asim's blunder.

The Isnad is Qadhi 'Iyadh: Qadhi Abu 'Abdillah Muhammad ibn 'AbdirRahman Al-Ash'ari and Abu Al-Qasim Ahmad ibn Baqi Al-Hakim and others who gave me the authority to narrate this, they said: Abu Al-'Abbas Ahmad ibn 'Umar ibn Dalhath narrated to us, Abul Hasan 'Ali ibn Fihrr narrated to us, Abu Bakr Muhammad ibn Ahmad ibn Al-Faraj narrated to us, Abul Hasan 'Abdullah ibn Al-Muntab narrated to us, Ya'qub ibn Ishaq ibn Abi Israil narrated to us, **ibn Humayd** narrated to us: he said Abu Ja'far Emir Al-Muminin called Malik in the mosque of the Messenger of Allah (saw)...

Ibn 'Abdil Hadi said after quoting the story attributed to Imam Malik: "I say: What is known from Malik is not facing the grave for invocation, and this story quoted by Qadi 'Iyad with his Isnad to Malik is not true from him, and the objector (As-Subki) said in a place of his book its Isnad is a good (Jayd) Isnad, and he is mistaken in this saying with a clear mistake, **rather the Isnad is not good**, it is an unjust **Munqati'** (disconnected) Isnad, and it **comprehends someone accused of lying**, and on some whose condition is not known, and ibn Humayd is **Muhammad ibn Humyd Ar-Razi**, he is weak with a lot of Manakir, not based upon in narrations, and he did not hear anything from Malik nor met him, rather this narration from him is **Munqati'** not continuous.

And the objector thought that he (Muhammad ibn Humayd) is Abu Sufyan Muhammad ibn Humayd Al-Mu'amari, one of the trustworthy narrators

Get ready for yet another operation of Ibn Taymiyyah and Fanatic Ibn Abdul Hadi.

Ibn Abdul Hadi could not prove the chain weak so he just blindly followed lie of Ibn Taymiyyah that the narrator is Muhammad bin Humayd ar-Razi whereas the actual narrator is "KHALID BIN HUMAYD THE SAHIB OF IMAM MALIK"

Please note that the chain in Qadhi Iyaadh's Ash-Shifa is the following:

حدثنا القاضي أبو عبد الله محمد بن عبد الرحمن الأشعري ، و أبو القاسم أحمد ابن بقي الحاكم ، و غير واحد ، فيما أجازونه ، قالوا : أنبأنا أبو العباس أحمد بن عمر ابن دلهات ، قال : حدثنا أبو الحسن علي بن فهر ، حدثنا أبو بكر محمد بن أحمد ابن الفرّج ، حدثنا أبو الحسن عبد الله بن المنتاب ، حدثنا يعقوب بن إسحاق ابن أبي إسرائيل ، حدثنا ابن حميد

Note at: Ya'qub bin Ishaq who narrates from (حدثنا) "IBN HUMAYD (KUNIYA MENTIONED ONLY)" and then he narrates the incident of Imam Malik's Tawassul.

Ya'qub bin Ishaq is "THIQA" and so is Khalid bin Humayd, hence no doubt is left that the report is authentic.

The narrator here is not Muhammad bin Humayd ar Razi without a doubt, If Wahabis say it is him then remember Kuniya is mentioned only so how did they come to conclusion that it is Muhammad bin Humayd??

We confirm that it is Khalid bin Humayd because he is companion of Imam Malik (rah). Remember Masbat (proof) supercedes Nafi (rejection).

Qadhi Iyaadh (rah) says about the narrator Khalid Ibn Humayd in Tartib al Madarik:

خالد بن حميد أبي ثعلبة

ويقال خالد بن أبي ثعلبة أبو حميد مولى حرة اسكندراني. قال الكندي كان فقيهاً من أصحاب مالك.

Translation: Khalid bin Humayd Abi Th'alba and he is called Khalid bin Abi Tha'lba Abu Humayd. The Iskandrani. Imam al-Kandi said: HE IS A FAQIH **AMONGST COMPANIONS OF IMAM MALIK**" [Qadhi Iyaadh in Tartib al Madarik (1/178)]

Note: Imam Malik (rah) died in 179 AH. The ruler Abu Jafar died in 158 AH whereas Khalid bin Humayd (rah) died in 169 AH. Hence the chain is not Munqati as lied by Ibn Taymiyyah and Ibn Abdul Hadi. Khalid bin Humayd indeed met Imam Malik (rah).

On the other hand Muhammad bin Humayd ar Razi the rejected narrator died in 248 and there is no way he could have met Imam Malik. If we say it is Muhammad bin Humayd ar Razi then the blame is put on Ya'qub bin Ishaq bin Abi Israel and he is turned to be a liar (Naudhobillah)

So a Thiqa narrator cannot lie about narrating from someone with whom his meeting is not established. The logic of Ibn Taymiyyah and Ibn Abdul Hadi is proven to be absolutely absurd.

Note: Wahabis are ignorant of Ilm ur Rijaal and Jar wa't Ta'deel. A Thiqa narrator even if he does Irsaal then according to Usool his report is to be accepted because he cannot be accused of lying.

Wahabis should prove that Yaquub bin Ishaq used to do "TADLEES" and in Irsaal he used to lie (Naudhobillah).

Ibn Taymiyyah did not have the guts to pick up on other narrators as he knew they were relied upon. However Ibn Abdul Hadi in his fanaticism and Wahabis do pick up on other narrators so let us see Ta'deel of all.

Narrated by Qadi Iyad in his *Shifa* (2:26-27) and *Tartib al-Madarik* (1:113-14) with an authentic chain, Imam Subki called the chain "JAYYID (STRONG)" in his *Shifa* *as-Siqam* (Ch. 4, 7), Qastallani in his *Mawahib Laduniyya* also authenticated it, Ibn Bashkuwal (*Qurbah* p. 84), and others.

The chain is as follows:

a group of the teachers of Qadi Iyad narrated to him

from Abu'l Abbas Ahmad Ibn Dalhath (one of the Shuyukh of Ibn Abd al-Barr, who is —**thiqa hafidh** – said by al-Dhahabi in *Siyar* 18:567),

from Abu'l Hasan Ali Ibn al-Fihri (one of the **Shuyukh of Bayhaqi**, d. 488H, —**muhaqqiq** – Dhahabi's „*Ibar* 1:227),

from Abu Bakr Muhammad Ibn al-Faraj al-Jaza'iri (**thiqa** according to Ibn Mundhir – Sam'ani in *Ansab* 2:55),

from Abu'l Hasan Ibn al-Muntab (the **Qadi of Madina** in his time, and one of the **top Huffaz** of the Malikis – Ibn Farhun in *Dibaj* and Sakhawi in *Tuhfa Latifa*),

from Ya'qub Ibn Ishaq (one of the Shuyukh of Tabarani; Daraqutni: —**la ba'sa bih** i.e. There is no harm in him – Khatib in *Tarikh* 14:291),

from Khalid Ibn Humayd al-Iskandarani (d. 169H, **a faqih among the companions of Imam Malik** – see *Tartib al-Madarik* 1:178 and Khafaji's *Nasim ar-Riyad* 3:397; this is not Ibn Humayd ar-Razi as some have claimed),

And finally the incident of Abu Jafar (d.158H), and Imam Malik (d. 179H) who do not require introduction.

Not one of the Maliki scholars rejected it or stated it was false, and all of them accepted it and acted upon it; so no attention is paid to Ibn Taymiyya who rejected it, claiming to know more about what Imam Malik said or didn't say than the Maliki scholars themselves!

It is further authenticated from the fact that Ibn Umar would come to Madina, he would first visit grave of Prophet (Peace be upon him) **and make du'a facing him, and do the same with Abu Bakr and Umar** (*Hilya*, 1:308-09) it is also mentioned as such by Imam Abu Hanifah in his musnad contrary to Ibn taymiyyah's lie that Abu Hanifah considers it to be makruh!.

Here are proofs from all 4 schools of jurisprudence that one should turn his face towards the grave of Prophet (Peace be upon him) with the back towards Qibla. This is the way of Sahaba and A'ima from all schools followed it.

Proof from Shafi'i school

Imam an-Nawawi (Rahimahullah) the leading Shafi'i jurist agreed upon by all Ahlus Sunnah due to his amazing works like *Riyaadh us Saliheen*, *Sharh Sahih Muslim*, *Arba'in an Nawawi*, *Sharh Mudhahib* and many others.

He states:

ثم يرجع إلى موقفه الاول قبالة وجه رسول الله صلى الله عليه وسلم ويتوسل به في حق نفسه ويستشفع به إلى ربه سبحانه وتعالى

Translation: **The (pilgrim) should first turn towards the face (موقفه الاول) of the Messenger of Allah (salallahu alaihi wasalam) and seek intercession "THROUGH HIM (ويتوسل به) in respect to his self (في حق نفسه), and make him an intercessor towards Lord the Sublime and Exalted (ويستشفع به إلى ربه سبحانه وتعالى).**

[Shaykh ul Islam, Yahya bin Sharaf an-Nawawi in ***Al-Majmu'* Volume # 8, Page # 274**]

Please note the beautiful phrasing of sentence by the legendary scholar. Four important points are to be noted in this statemet.

1. Beautiful statement of "FIRST TURNING TOWARDS FACE OF PROPHET"
2. He uses the word "TAWASSUL" to establish Waseela to be Haqq (truth).
3. Then he used the word "Shaf'aat (ويستشفع به)" to further strengthen it.
4. And last but most important he says "TOWARDS THE SUMBLIME AND EXALTED LORD (إلى ربه سبحانه وتعالى)" which proves beyond doubt that Tawassul is taken towards Lord through Sayyidna Muhammad (Salallahu alaihi wasalam).

May Allah fill the grave of Shaykh ul Islam, Yahya bin Sharaf an-Nawawi ash-Shafi'i (rah) with Nur.

2nd huge authority in Shafi'i fiqh I would like to quote is "Hujjat ul Islam, Imam Abu Hamid al Ghazzali (Rahimahullah). The author of world acclaimed book of Usool called al-Mustasfa, the author of world acclaimed Ihya Uloom ud-din (Revival of religious sciences), the author of highly acclaimed Sufi book Makashafaat ul Quloob and many others like Kimiya al-Sadat.

Hujjat ul Islam, al-Ghazzali ash-Shafi'i (rah) has written the best in this regard. He has written in detail and also used Qur'an 4:64 as a proof over Waseela. I will quote one extract from his long passage:

ثم يأتي قبر النبي فيقف عند وجهه، وذلك بأن يستدبر القبلة ويستقبل جدار القبر على نحو من أربعة أذرع من السارية التي في زاوية جدار القبر، ويجعل القنديل على رأسه وليس من السنة أن يمس الجدار ولا أن يقبله بل الوقوف من بعد أقرب للاحترام، فيقف ويقول: «السلام عليك يا رسول الله، السلام عليك يا نبي الله، السلام عليك يا أمين الله، السلام عليك يا حبيب الله، السلام عليك يا صفوة الله، السلام عليك يا خيرة الله، السلام عليك يا أحمد، السلام عليك يا محمد، السلام عليك يا أبا القاسم، السلام عليك يا ماحي، السلام عليك يا عاقب، السلام عليك يا حاشر، السلام عليك يا بشير، السلام عليك يا نذير، السلام عليك يا طهر، السلام عليك يا طاهر، السلام عليك يا أكرم ولد آدم، السلام عليك يا سيد المرسلين، السلام عليك يا خاتم النبيين، السلام عليك يا رسول رب العالمين، السلام عليك يا قائد الخير، السلام عليك يا فاتح البر، السلام عليك يا نبي الرحمة، السلام عليك يا هادي الأمة، السلام عليك يا قائد الغر المحجلين، السلام عليك وعلى أهل بيتك الذين أذهب الله عنهم الرجس وطهرهم تطهيراً، السلام عليك وعلى أصحابك الطيبين وعلى أزواجك الطاهرات أمهات المؤمنين

Translation: Then one should come to the grave of Prophet (Peace be upon him) and "STAND TOWARDS PROPHET'S FACE" in such a way that "BACK IS TOWARDS QIBLA WHILE FACING TOWARDS THE WALL OF BLESSED GRAVE" he should stand 4 hands away from the pillar which is at the corner of this wall and should make the Lamp on top of his head. It is not a Sunnah to touch the wall nor kiss it, rather "IT IS RESPECTFUL" to stand at distance.

Then he should say (everyone reading this following part should shed tears in love of Prophet or try to shed tears):

Peace be upon you ○ Messenger of Allah, Peace be upon you ○ Prophet of Allah, Peace be upon you ○ trustee of Allah, Peace be upon you ○ beloved of Allah, Peace be upon you ○ close one to Allah, Peace be upon you ○ chosen of Allah, Peace be upon you ○ Ahmed, Peace be upon you ○ Muhammad, Peace be upon you ○ Abu al-Qasim, Peace be upon you ○ obliterator of Kufr, Peace be upon you ○ Aqib (last to come), Peace be upon you ○ Hashir (on whose feet all shall be gathered), Peace be upon you ○ giver of glad tidings, Peace be upon you ○ Warner, Peace be upon you ○ Pure, Peace be upon you ○ one who makes pure, Peace be upon you ○ best of the sons of Adam, Peace be upon you ○ Master of Prophets, Peace be upon you "○ FINAL OF ALL PROPHETS" Peace be upon you ○ Messenger of Lord of the Worlds, Peace be upon you ○ puller towards good, Peace be upon you ○ the one who starts piety, Peace be upon you ○ "PROPHET OF RAHMAH (نبي الرحمة)" Peace be upon you ○ Guide of Ummah, Peace be upon you ○ leader of those

having faith. Peace be upon you and your people of household whom Allah purified from impurity and made them purified in an extensive purification. Peace be upon you and your pure Sahaba, and also upon your pure wives "WHO ARE MOTHERS OF BELIEVERS" ... [Hujjat ul Islam al-Ghazzali in Ihya uloom ud-din, Volume # 1, Page # 235, Published by Dar ul Fikr, Beirut, Lebanon]

Proof from Maliki school

The First proof is from Imam Malik (rah) himself. The chain of that incident has been proven authentic above.

If Salafis still have problems as they are people of Hawa, then here is corroborating proof from Qadhi Iyaadh al-Maliki (rah). Let us first see interpolation to the text of Qadhi Iyaadh done by Asim and Wahabis whom he blindly follows:

Al-Qaadi 'Iyaad al-Maliki

وسئل القاضي عياض عن أناس من أهل المدينة يقفون على القبر في اليوم مرة أو أكثر ، ويسلمون ويدعون ساعه ، فقال : " لم يبلغني هذا عن أحد من أهل الفقه ، ولا يصلح آخر هذه الأمة إلا ما أصلح أولها ، ولم يبلغني عن أول هذه الأمة وصدرها أنهم كانوا يفعلون ذلك " الشفا بتعريف حقوق المصطفى (2/676) .

Al-Qaadi 'Iyaad was asked about people of Madeenah who stand by the grave one or more times a day, and they send salaams and make du'aa' for a while. He said, "I have not heard of this from any of the fuqaha', and nothing is good for the latter generations of this ummah except that which was good for its first generations. **I have not heard that any of the first generations of the ummah used to do that.**" [Al-Shifa bi Ta'reef Huqooq al-Mustafa, 2/676.]

AstaghfirUllah, look at the cheating of Asim and Tahreef directly into text of Ash-Shifa (Naudhobillah). I challenge him to find me this statement starting as "وسئل القاضي عياض عن أناس" This is Tehreef and worst deception spread by Wahabis.

Actual statement is this:

فَقِيلَ له : فإن ناساً من أهل المدينة لا يقدمون من سفر و لا يريدونه ، يفعلون ذلك في اليوم مرة أو أكثر ، ربما وقفوا في الجمعة أو في الأيام المرة أو الأيام المرة و المرتين أو أكثر عند القبر فيسلمون و يدعون ساعة ! .

فقال : لم يبلغني هذا على أحد من أهل الفقه ببلدنا ، و تركه واسع ، و لا يصلح آخر هذه الأمة إلا ما أصلح أولها ، و لم يبلغني ع ن أول هذه الأمة و صدرها أنهم كانوا يفعلون ذلك ، و يكره إلا لمن جاء من سفر أو أراده .

قال ابن القاسم : و رأيت أهل المدينة إذا خرجوا منها أو دخلوها أتوا القبر فسلموا ، قال : و ذلك رأيي

Translation: HE (I.E. IMAM MALIK) WAS TOLD (**فَقِيلَ** له): Some of the people of Madina who "HAD NEITHER COME FROM A JOURNEY NOR WERE GOING ON A JOURNEY" would do that once a day or more, sometimes once or twice on Jumu'a or other days, giving the greeting and "MAKING SUPPLICATION FOR AN HOUR". Malik said: I have not heard this mentioned by any of the people of Fiqh "IN OUR CITY" It is permitted to abandon it. The last people of this community are only put right by the first, and I have not heard of the first people of this community or any of the Salaf doing that. It is disliked "EXCEPT FOR SOMEONE WHO HAS COME FROM OR IS GOING ON A JOURNEY"

Imam Ibn al-Qasim (Authentic narrator from Imam Malik) said: When the people of Madina left or entered Madina, I saw that they used to come to the grave and give the greeting. He said: "AND THAT IS MY OPINION (I.E. WHAT IS CONSIDERED TO BE THE CORRECT THING TO DO)" [Qadhi Iyaadh in Ash-Shifa, Volume # 2, Page # 56, Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Shame on you asim for severely forging the statement and removing parts from it. You have done at least 7 forgeries.

1) It was your Wahabi blunt lie that Qadhi Iyaadh (rah) was asked that question and you even altered the Arabic of statement, although the wording used is "QEEL" and it was told to Imam Malik (فقیل له).

2) Plus you deleted the important discussion from in between to put dust in eyes of People. It was asked regarding people who "HAD NEITHER COME FROM A JOURNEY NOR WERE GOING ON A JOURNEY" end quote- ... Why did you delete this important part you liar!!

3) Again you deleted next parts too which says: .. would do that once a day or more, sometimes once or twice on Jumu'a or other days, giving the greeting and "MAKING SUPPLICATION FOR AN HOUR... end quote- so Regarding this Imam Malik gave the fatwa.

4) You also deleted the part: "IN OUR CITY" i.e. it was regarding people in Madina not fuqaha of the world who did not keep this viewpoint.

5) You also deleted Imam Malik's qawl that to abandon it is "PERMITTED" meaning that he was referring to people of Madina only.

6) You hypocritically deleted the most important part where Imam Malik said: It is disliked "EXCEPT FOR SOMEONE WHO HAS COME FROM OR IS GOING ON A JOURNEY" ... This proves that it is permitted for foriegner like us who come to the blessed grave.

7) You did not mention the explanation of Imam Ibn Qasim which clarifies the "ORIGINAL POISTION OF MALIKI SCHOOL EVEN IN REGARDS TO MADANI PEOEPL"

Shame on you Asim and your Wahabi gurus who forge Islamic literature.

I would also like to refute Ibn Taymiyyah who created havoc over "Why Imam Malik disliked the word Ziyarah" while visiting the Prophetic grave. Ibn Taymiyyah the hater of Prophet was of the opinion that traveling only to visit

the grave of Prophet (Peace be upon him) is Haram (Naudhobillah). This is such a pathetic fatwa of Ibn Taymiyyah that Ibn Hajr al-Asqalani (rah) said in regards to it in his Fath ul Bari:

وهي من أبشع المسائل المنقولة عن ابن تيمية

Translation: THIS IS ONE OF THE MOST UGLY THINGS REPORTED FROM IBN TAYMIYYAH [Fath ul Bari, Sharh Sahih ul Bukhari (3/386)]

However Ibn Taymiyyah with his clever polemics and deception did confuse some of his students like Ibn Qayyim, Ibn Abdul Hadi who according to Ahlus Sunnah are misguided people along with Ibn Taymiyyah.

The answer in regards to this comes from many scholars including Qadhi Iyaadh al-Maliki (rah). I would like to present translation of a detailed passage from Qadhi Iyaadh's Ash-Shifa so that world can benefit from it.

فصل

في حكم زيارة قبره صلى الله عليه و سلم ، و فضيلة من زاره و سلم عليه

و زيارة قبره صلى الله عليه و سلم سنة من سنن المسلمين مجمع عليها ، و فضيلة مرغّب فيها : روى عن ابن عمر رضي الله عنه .

حدثنا القاضي أبو علي ، قال : حدثنا أبو الفضل بن خيرون ، قال : حدثنا الحسن بن جعفر ، قال :

حدثنا أبو الحسن علي بن عمر الدارقطني ، قال : حدثنا القاضي المحاملي ، قال : حدثنا محمد بن عبد

الرزاق ، قال : حدثنا موسى بن هلال ، عن عبد الله بن عمر ، عن نافع ، عن ابن عمر رضي الله

عنهما ، أنه قال : قال : النبي صلى الله عليه و سلم من زار قبري و جبت له شفاعتي .

و عن أنس بن مالك ، قال : قال رسول الله صلى الله عليه و سلم : من زارني في المدينة محتسباً كان في

جواني ، و كنت له شفيعاً يوم القيامة

و في حديث آخر : من زارني بعد موتي فكأنما زارني في حياتي .
وكره مالك أن يقال : زرنا قبر النبي صلى الله عليه و سلم .
و قد اختلف في معنى ذلك ، فقليل : كرامة الاسم ، لما ورد من قوله صلى الله عليه و سلم : لعن الله زوارات القبور .
و هذا يرده قوله : نهيتم عن زيارة القبور فزوروها .
و قوله : من زار قبري ، فقد أطلق اسم الزيارة .
و قيل لأن ذلك لما قيل أن أفضل من المزور .
و هذا أيضاً ليس بشيء ، إذ ليس كل زائر بهذه الصفة ، و ليس عموماً ، و قد ورد في حديث أهل الجنة : زيارتهم لربهم ، و لم يمنع هذا اللفظ في حقه تعالى .
و قال أبو عمران رحمه الله : إنما كره مالك أن يقال : طواف الزيارة ، و زرنا قبر النبي صلى الله عليه و سلم ، لاستعمال الناس ذلك بينهم بعضهم لبعض ، فكرة تسوية النبي صلى الله عليه و سلم مع الناس بهذا اللفظ ، و أحب أن يخص بأن يقال : سلمنا على النبي صلى الله عليه و سلم .
و أيضاً فإن الزيارة مباحة بين الناس ، و واجب شد الرحال إلى قبره ، يريد بالوجوب هنا ندب و ترغيب و تأكيد ، لا وجوب فرض .
و الأولى عندي أن منعه و كراهة مالك له لإضافته إلى قبر النبي صلى الله عليه و سلم ، و أنه لو قال : زرت النبي لم يكرهه ، لقوله صلى الله عليه و سلم : اللهم لا تجعل قبري وثناً يعبد بعدي ، اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد .
فحمى إضافة هذا اللفظ إلى القبر ، و التشبه بفعل أولئك ، قطعاً للذريعة و حسماً للباب و الله أعلم .

قال إسحاق بن إبراهيم الفقيه : و مما لم يزل من شأن من حج المرور بالمدينة ، و القصد إلى الصلاة في مسجد رسول الله صلى الله عليه و سلم ، و التبرك برؤية روضته و منبره و قبره ، و مجلسه ، و ملامس

يديه ، و مواطئ قدميه ، و العمود الذي كان يستند إليه ، و ينزل جبريل بالوحي فيه عليه ، و بمن عمره و قصده من الصحابة و أئمة المسلمين ، و الاعتبار بذلك كله .

[174] و قال ابن أبي فديك : سمعت بعض من أدركت يقول : بلغنا أنه من وقف عند قبر النبي

صلى الله عليه و سلم فتلا هذه الآية : إن الله وملائكته يصلون على النبي . قال : صلى الله عليك يا محمد . من يقولها سبعين مرة ناداه ملك : صلى الله عليك يا فلان ، و لم تسقط له حاجة .

و عن يزيد بن أبي سعيد المهري : قدمت على عمر بن عبد العزيز ، فلما ودعته قال لي : إليك حاجة ، إذا أتيت المدينة سترى قبر النبي صلى الله عليه و سلم ، فأقره مني السلام . و قال غيره : و كان يرد إليه البريد من الشام .

قال بعضهم : رأيت أنس بن مالك أتى قبر النبي صلى الله عليه و سلم ، فوقف فرفع يديه حتى ظننت أنه افتتح الصلاة ، فسلم على النبي صلى الله عليه و سلم ، ثم انصرف .

و قال مالك . في رواية ابن وهب : إذا سلم النبي صلى الله عليه و سلم ، و دعا ، يقف و وجهه إلى القبر الشريف لا إلى القبلة ، و يدنو ، و يسلم ، و لا يمس القبر بيده .

و قال في المبسوط : لا أرى أن يقف عند قبر النبي صلى الله عليه و سلم يدعو ، و لكن يسلم و يمضي .

قال ابن أبي مليكة : من أحب أن يقوم وجاه النبي صلى الله عليه و سلم فليجعل القنديل الذي عند القبر على رأسه .

و قال نافع : كان ابن عمر يسلم على القبر ، رأيته مائة مرة و أكثر يجيء إلى القبر فيقول : السلام

على النبي صلى الله عليه و سلم ، السلام على أبي بكر ، السلام على أبي ، ثم ينصرف .

و رأي ابن عمر واضعاً يده على مقعد النبي صلى الله عليه و سلم من المنبر ، ثم وضعها على وجهه .

و عن ابن قسيط و العتيبي : كان أصحاب النبي صلى الله عليه و سلم إذا خلا المسجد جسوا رمانة

المنبر التي تلي القبر بيمينهم ، ثم استقبلوا القبلة يدعون .

و في الموطأ . من رواية [176] يحيى بن يحيى الليثي . أنه كان يقف على قبر النبي صلى الله عليه و سلم فيصلي على النبي ، و على أبي بكر ، و عمر .
و عن ابن القاسم و القعني : و يدعو لأبي بكر ، و عمر .
قال مالك . في رواية ابن وهب : يقول المسلم : السلام عليك أيها النبي و رحمة الله و بركاته

Translation:

Chapter:

The ruling (order) in regards to visiting the Prophet's grave, "THE EXCELLENCE OF THOSE WHO VISIT IT" and how he should be greeted.

Visiting his grave is "PART OF THE SUNNAH AMONG THE SUNNAH OF MUSLIMS" and they had "CONSENSUS OVER IT" It is both excellent and desirable as has come from Ibn Umar (RA) who said that the Prophet (Peace be upon him) said: "My intercession is assured for all who visit me"

Anas bin Malik said that the Messenger of Allah said: Anyone who visits me in Madina for the sake of Allah is near me and I will intercede for him on the day of Rising.

He said: Whoever visits me after my death, it is as if he visited me while I was alive.

[Note: Read our detailed article on these hadiths to be Hasan/Sahih:
http://www.ahlus-sunna.com/index.php?option=com_content&view=article&id=89&Itemid=151]

Malik disliked people saying: We visited the grave of the Prophet. "PEOPLE HAVE DISAGREED ABOUT THE MEANING OF THIS STATEMENT" It is said that he disliked it because of the Prophet's saying: Allah curses women who visit graves. People relate that the "PROPHET THEN SAID: I HAD FORBIDDEN YOU TO VISIT THE GRAVES BUT NOW YOU CAN VISIT THEM"

The Prophet said: Anyone who visits my grave and used the word visit. It is said that this is because the visitor is considered to be better than the one visited. This has no foundation since not every visitor has this quality and so it is not a universal principle. The hadith concerning the people of the Garden talks about their visit to their Lord, so it is not forbidden to use this expression in respect of Allah.

Abu Imran al-Fasi said: Malik disliked anyone saying "the tawaf of the visit, or we visited the grave of the Prophet, because "PEOPLE NORMALLY USE THAT FOR VISITS BETWEEN THEMSELVES, AND HE DID NOT LIKE TO PUT THE PROPHET ON SAME LEVEL AS OTHER PEOPLE" HE PREFERRED A SPECIFIC STATEMENT LIKE 'WE GREETED THE PROPHET (PEACE BE UPON HIM)'"

Moreover "IT IS MERELY RECOMMENDED FOR PEOPLE TO VISIT EACH OTHER WHEREAS IT IS WAJIB TO VISIT THE GRAVE OF THE PROPHET. Wajib here means the recommendation and encouragement to do that, not the obligation (Fardh).

"I THINK" the best interpretation is that Malik forbade and disliked the practice of connecting the word grave with the Prophet. "HE DID NOT DISLIKE PEOPLE SAYING WE VISITED THE PROPHET" This is because of the Prophet's statement: O Allah do not make my grave an idol to be worshiped after me*⁶⁰ Allah was angry with the people who took the graves of their Prophets as places of worship. So he omitted the word grave in order to cut off the means and close the door to this wrong action. ALLAH KNOWS THE BEST.

Ishaq bin Ibrahim, the faqih said: When someone goes on Hajj, he should go to Madina with the intention of praying in mosque of Allah's Messenger, "SEEKING THE BLESSING OF SEEING HIS MEADOW, HIS PULPIT, HIS GRAVE, THE PLACE HE SAT, THE PLACES HIS HANDS TOUCHED AND THE PLACES WHERE HIS FEET WALKED AND THE POST ON WHICH HE USED TO LEAN, WHERE JIBRIL DESCENDED TO HIM WITH THE REVELATION, AND THE PLACES CONNECTED WITH THE COMPANIONS AND THE IMAMS OF THE

* Refer to our article: http://www.ahlus-sunna.com/index.php?option=com_content&view=article&id=61&Itemid=163

MUSLIMS WHO LIVED THERE, HE SHOULD HAVE CONSIDERATION FOR ALL THESE THINGS.

Ibn Abi Fudayk said that he heard someone state: We have heard that all who stop at the Prophet's grave should recite the Ayat: Allah and his Angels send Salat on the Prophet (33:56) and then say: May Allah send Salat on you Muhammad. If someone says this "SEVENTY TIMES", an angel will call to him and say: May Allah bless you! and all his needs shall be taken care of.

Yazid bin Abi Sa'id al Mahri said that he went to Umar bin Abdul Aziz and when Umar bade him farewell, he said: I would like you to do something for me "WHEN YOU REACH MADINA AND SEE THE GRAVE OF THE PROPHET, GREET HIM FOR ME WITH PEACE. ANOTHER SAID HE USED TO SEND SUCH GREETINGS IN HIS LETTERS FROM SYRIA.

One of the early Muslims (SALAF) said: I saw Anas bin Malik come to the Prophet's grave. He stopped and raised his hands so that I thought he was beginning the prayer. He greeted the Prophet and then left.

Ibn Wahb said that MALIK SAID THAT WHEN SOMEONE GREETES THE PROPHET, AND MAKES SUPPLICATION, HE SHOULD STAND WITH HIS FACE TOWARDS THE GRAVE, NOT TOWARDS QIBLA, draw near and greet him but not touch the grave with his hands.

In Al Mabsut Malik said: I do not think people should stand at the grave of the Prophet, but should greet and then depart.

Ibn Abi Mulayka said: Anyone who wants to stand and face the Prophet should face the lamp which is in the qibla end of the grave "AT THE PROPHET'S HEAD"

Nafi said: Ibn Umar used to make the greeting at the grave. "I SAW HIM COME TO THE GRAVE A HUNDRED TIMES OR MORE" he would say: Peace be upon the Prophet, May Allah bless him and grant him peace. Peace be upon Abu Bakr, then he would leave. Ibn Umar "WAS ALSO SEEN TO PUT HIS HAND ON THE SEAT OF THE PROPHET AT THE PULPIT AND THEN PLACE HIS HAND ON HIS FACE"⁶¹

⁶¹ The chain of this report is shown by Imam Ibn Sa'd in his Tabaqat as:

أخبرنا محمد بن إسماعيل بن أبي فديك قال أخبرني بن أبي ذئب عن حمزة بن أبي جعفر عن إبراهيم بن عبد الرحمن بن عبد القاري أنه نظر إلى بن عمر وضع يده على مقعد النبي من المنبر ثم وضعها على وجهه

Ibn Qusayt and al-Utbi said: When the mosque was empty, the Companions of the Prophet used to touch the knob of the minbar which was near the grave with their right hands. Then they faced to the qibla and made supplication.

In the Muwatta we find Malik, according to the transmission of Yahya bin al Laythi, "USED TO STAND AT THE GRAVE OF PROPHET AND WOULD SEND SALUTATIONS ON THE PROPHET, ABU BAKR AND UMAR"

According to Ibn al Qasim and al-Qa'nabi, he made supplication for Abu Bakr and Umar.

ACCORDING TO IBN WAHB MALIK SAID THAT THE GREETING SHOULD BE: PEACE BE UPON YOU O PROPHET AND THE MERCY OF ALLAH AND HIS BLESSINGS" In al-Mabsut he greeted Abu Bakr and Umar.

Qadhi Abu'l Walid al Baji said: I think that he should supplicate for the Prophet using the term Salat and use a different word for Abu Bakr and Umar as Ibn Umar indicated.

End of Extract.

[**Reference:** Qadhi Iyaadh in Ash-Shifa, Volume # 2, Page # 53-55]

After this detailed and beautiful explanation no doubt is left that Imam Malik (rah) himself used to visit the grave of Prophet and address him directly to send salutations. Also "ONE SHOULD FACE DIRECTLY THE GRAVE OF PROPHET WITH BACK TOWARDS THE QIBLA"

Proof from Hanbali school

The beautiful proof directly from Imam Ahmed bin Hanbal (rah) has been shown above i.e. Imam Ahmed found no harm in touching or kissing the grave the Prophet (Peace be upon him). Remember for kissing the grave one

has to face the grave hence facing grave is conclusively proven.

Important Note: I being an author of this article have to clarify that Hanafi school does not conclusively say that kissing the grave of Prophet (Peace be upon him) is allowed. The Ahnaaf do not consider it appropriate due to Adab (Manners) not because of it being Shirk or Bidah (Naudhobillah) as falsely asserted by Wahabis.

Having said that, what is my Awqaat, what is my worth, what is my status to differ with the great Imam of Ahlus Sunnah i.e. Imam Ahmed bin Hanbal (rah). It now stands proven that touching and kissing the grave is an accepted opinion in Islam. We Ahnaaf would never bash Imam Ahmed nor Hanbli school in this regard. Our thinking does not work like that of fanatic Wahabis who go to extremes.

Personally I find the opinion of Imam Ahmed (rah) closest to following of hadiths (for example Sahih hadith of Abu Ayyub al Ansari RA and many others). Imam Ahmed bin Hanbal the Imam of Ahlus Sunnah was not only a Muhadith but also a mighty Faqih and such Fuqaha always base their rulings on Qur'an⁶² and Sunnah. I am inclined towards verdict of Imam Ahmed bin Hanbal (Rahimahullah) inspite of being a Hanafi and this is amongst the very few opinions in Hanafi school over which I take the opinion from Hanbli school due to my love for Sayyidna Muhammad (Salallaho alaihi wasalam). Also remember that Imam Ahmed Ridha Khan al-Hanafi (Rahimahullah) contrary to false propaganda against him has given the verdict that one should stand away from the grave, neither touch it nor kiss it although he knew about proofs which justify these acts (but warned people only so that opponents do not blame us wrongly)

A confusion might arise that some scholars like Imam an-Nawawi ash-Shafi'i (rah) and others were of the opinion that touching or kissing graves is "BIDAH" so howcome the fuqaha differ to such extremes that some call it allowed whereas others call it Bidah?

⁶² See Qur'an 12:93 and 12:96

Answer: The Fuqaha have every right to differ with each other according to the proofs which reached them. Take an example of difference between Sayyidah Aisha (RA) and Ibn Abbas (RA) on the issue of seeing Allah. Sayyidah Aisha (RA) went to the extent of saying that her "HAIR STAND" upon hearing that other Sahaba claimed Prophet to have seen Allah (strict criticism from Sayyidah Aisha indeed), whereas Ibn Abbas (RA) proved that Prophet indeed saw Allah and he brought beautiful report of not being surprised as Allah talked to Musa directly and friendship of Allah with Ibrahim (AS). The opinion of Ibn Abbas (RA) is stronger than that of Sayyidah Aisha (RA) even though she is saying an opposite thing. Hence even big differences do not justify Wahabi lunacy today. Had Wahabis said that touching or kissing grave of Prophet has "VALID" difference of opinion over it then we would have never refuted Wahabis.

Shaykh Abdul Qadir al Jilani as-Sufi al-Hanbali (Rahimahullah) in the book attributed⁶³ to him called Ghuniya tut Talibeen says in beginning of the book:

⁶³ The word "attributed" was used because we Ahlus Sunnah are people of honesty and we never try to deceive people. There is a dispute whether Ghuniya tut Talibeen was actually written by Shaykh Abdul Qadir al-Jilani (rah). Many scholars like Ibn Kathir (rah), al-Dhahabi (rah) have claimed that it is work of Shaykh Abdul Qadir al Jilani (rah). On the other hand later investigative scholars like Shaykh ul Islam Ibn Hajr al-Makki (rah) and Shaykh Abdul Haq Muhadith Dhelvi (rah) have said that there were interpolations in Ghuniya. Ibn Hajr al Makki (rah) was of the view that anthropomorphic statements were added into the book. Keeping both views under consideration the above statement is proven authentic because it has nothing to do with Anthropomorphism. Wallahu wa Rasuluhu A'lam.

ثم يأتى القبر، وليكن بحدائه بينه وبين القبلة، ويجعل جدار القبلة خلف ظهره والقبر أمامه تلقاء وجهه والمنبر عن يساره، وليقم مما يلى المنبر وليقل:

السلام عليك أيها النبي ورحمة الله وبركاته، اللهم صل على محمد وعلى آل محمد
كما صليت على إبراهيم إنك حميد مجيد، اللهم آت سيدنا محمدًا الوسيلة والفضيلة
والدرجة الرفيعة وابعثه المقام المحمود الذى وعدته، اللهم صلّ على روح محمد فى
الأرواح، وعلى جسده فى الأجساد، كما بلغ رسالتك وتلا آياتك وصدع بأمرك وجاهد
فى سبيلك وأمر بطاعتك ونهى عن معصيتك، وعادى عدوك ووالى وليك وعبدك حتى
أتاه اليقين.

اللهم إنك قلت فى كتابك لنيك: ﴿وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا
اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾ [النساء: ٦٤]. وإنى أتيت بيتك تائبًا من
ذنوبى مستغفرًا، فأسألك أن توجب لى المغفرة كما أوجبتها لمن أتاه فى حياته، فأقر
عنده بذنبه فدعا له نبيه فغفرت له.

اللهم إنى أتوجه إليك بنبيك عليه سلامك نبى الرحمة، يا رسول الله إنى أتوجه بك
إلى ربى ليغفر لى ذنوبى، اللهم إنى أسألك بحقه أن تغفر لى وترحمنى، اللهم اجعل
محمدًا أول الشافعين وأنجح السائلين وأكرم الأولين والآخرين.

Translation: After this he should come to the grave of Prophet (Peace be upon him), he should stand between the grave and Qibla in such a way that **"HIS BACK IS TOWARDS QIBLA WHILE THE QABR IS AT FRONT"** While making the pulpit towards his left and standing close to it he should say:

Salutations be upon you "O PROPHET" Allah's Mercy and Blessing. O Allah send salutations/peace/blessings on Muhammad and his offspring like you sent salutations/peace/blessings on Ibrahim and his offspring...O Allah grant our master Muhammad a Waseela (Maqam al Mahmud), Fadheela and high rank as you have promised him...

(Sayyida Abdul Qadir continues): O Allah you have said in your Book "IN REGARDS TO YOUR PROPHET" {When they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful} [an-Nisa: 64] "SO O ALLAH I HAVE

COME TO YOUR PROPHET WHILE SEEKING FORGIVNESS OF MY SINS. O Allah I ask you to make forgiveness "WAJIB" upon me just like those who had followed him during his (dhahiri) life, they came to his presence and repented of their sins, for them the Prophet prayed and You accepted his prayer. "O ALLAH I TURN TO YOU THROUGH THE INTERCESSION OF PROPHET OF MERCY, **O MESSENGER OF ALLAH I TURN TO MY LORD THROUGH YOUR INTERCESSION, THAT ALLAH MAY FORGIVE ME**" [Shaykh Abdul Qadir al-Jilani al-Hassani al-Hussaini, the Qutb, The A'arif, the Shaykh of Tassawuf, the Ghawth al Adham in Ghuniya tut Talibeen, Volume # 1, Page # 36, Published by Dar ul Kutb al iLmiyyah, Beirut, Lebanon]

Proof from Hanafi school

The first proof in this regard comes from Imam al-Adham Abu Hanifa (Rahimahullah)

It states in Musnad Abu Hanifa⁶⁴:

⁶⁴ The Wahabis being ill in hadith sciences, say that Imam Abu Hanifa was not a Muhadith so he could not have written a book of hadith. The answer to this is given by many classical scholars that Imam Abu Hanifa followed the traditional and Sunnah way of "NARRATING HADITHS" which his students wrote. Many Fuqaha and Muhaditheen used to sit in gathering of Imam al-Adham who spread his knowledge throughout the world. Hence Musnad Abu Hanifa is collection of hadiths narrated via Imam Abu Hanifa (rah) and there is no doubt in it.

باب زيارة قبر النبي

عن نافع عن ابن عمر قال من السنة ان تأتي قبر النبي من قبل القبلة وتجعل ظهرك الى القبلة. واستقبل القبر بوجهك ثم تقول السلام عليك أيها النبي ورحمة الله وبركاته.

Translation: Chapter of "Ziyarat of Prophet's grave"

Imam Abu Hanifa narrates from Nafi from Ibn Umar who said: The Masnoon way is to arrive towards the grave of Prophet from Qibla side "WITH BACK TOWARDS QIBLA AND FACE TOWARDS THE GRAVE" and then say: Salutations be upon you O PROPHET, Allah's Mercy and Blessing.[Musnad Abu Hanifa, Kitab ul Hajj, Chapter of Ziyarah of Prophet's Qabr]

2nd Proof is from great Hanafi fiqh Manual called: Dur ul Mukhtar Sharh Tanweer ul-Absaar:

فإنه أفضل مُطلقاً حتى من الكعبة والعرش والكرسي. وزيارة قبره مندوبة، بل قيل واجبة

Translation: He is (i.e. The Prophet and his grave) is superior in Mutlaqqan terms (i.e. superior to all creations) to the extent of being superior than Ka'ba, The Throne, and Kursi. The visitation to his grave is "MANDOOB (STRONGLY PRESCRIBED IN SHARIAH)" rather it is said it is "WAJIB (NECESSARY IN MEANING OF STRONGLY RECOMMENDED NOT IN MEANING OF FARDH)" [al-Dur ul Mukhtar, Sharh Tanweer ul Absaar, (2/689), In the Book of Hajj]

So when the grave of Prophet (Peace be upon him) is superior to Ka'ba itself then why would turning towards it be blameworthy? Point is that turning towards grave is only to show respect not to worship as wrongly perceived

Mullah Ali Qari (rah) has written Sharh on Musnad Abu Hanifa, hence it is considered authentic according to Ahnaaf.

by Wahabis. It was custom of Sahaba that they visited the Prophetic grave and raised their hands for Dua.

Important clarification: Some Wahabis due to their vague understanding of Islamic concepts say that above belief of Ahlus Sunnah is Shirk or Bidah because nothing is superior to Throne or Ka'ba. The Wahabis are actually considering Throne and Ka'ba to be divine and not realizing what big blunder they are making. Embed it into your minds O people that both the Throne and Ka'ba are creations. No Muslim worships the Ka'ba but it is just a symbol of direction towards which we face while offering Salaah. It does not mean that Allah resides inside Ka'ba or that Throne is Shareek with Allah (Naudhobillah)

Now when this part is clear, then remember greatest of Allah's creation is "MAN" and in Man the greatest is Sayyid al Anbiya wal Mursaleen the master of all Prophets i.e. Muhammad ur Rasool Ullah (Salallaho alaihi wasalam).

Final Conclusion:

I conclude my article with these 2 glorious verses which prove that Waseela through the Jah of Prophets remains holy forever in sight of Allah.

Qur'an states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ
عِنْدَ اللَّهِ وَجِيهًا

Translation: O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight (عِنْدَ اللَّهِ وَجِيهًا). (33:69)

If Wahabis say that Waseela through the Jah of Prophets is not applicable now then they are like Yuhud who slandered Moses whereas Jah (honour/esteem) of Prophets remains holy forever in sight of Allah.

Qur'an states:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ
وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

Translation: (Remember) when the angels said: "O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah." (3:45)

So Wahabis are like Jews who also deny Tawassul and disrespect Isa (alayh salam) whereas Honour/esteem of all Prophets remains holy in sight of Allah forever.

With the Izn of Allah and Tawassul of all "HOLY" prophets especially Sayyidna Muhammad ur Rasul Ullah (Salallaho alaihi wasalam) this comprehensive article was completed on 26th September, 2014 according to Gregorian Calender, and 1st Thull Hijjah 1435 AH according to blessed Islamic Calender.